

27 AN Chronology vol. I.

ABSTRACT  
OF  
Sir ISAAC NEWTON's  
CHRONOLOGY

Ancient Kingdoms.

By Mr. REID.

The SECOND EDITION.



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БИБЛІОТЕКА АСТРАХАНСКОГО УЧЕБНОГО ЗАВДАННЯ

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ДЛЯ МІЛЯРІД





TO

# John Conduitt Esq;

Master of His Majesty's Mint.

SIR,

If there be any merit in this Abstract of Sir Isaac Newton's Chronology, no one has so just a title to it as yourself; since by presenting it to you, I do but return you in gratitude a part of that invaluable work, for which the whole learned world stands highly obliged to your care.

Nor shall I need to be ashamed of my offering, if the execution be found equal to the design of this small performance: for our Great Master has so thoroughly exhausted all Science, that the highest praise now to be hoped for, is that of understanding what he has taught, and explaining it to others.

If knowledge be the proper food of souls, it was time indeed for him to remove: little more was to be learnt here, and he has now only shifted his station, to take a nearer view of the Glorious Creator, in the full Immensity of his Works, which on earth were his study and delight.

With what pleasure could I dwell on the Excelencies of that wonderful Man! If he was not something more, who durst, and who could pierce so far into the Counsels of the Most High! who could comprehend in his vast Mind the various

## DEDICATION.

various relations of things past, present, and to come, with so much clearness, as to see them almost by intuition! But it is needless to enlarge upon a Character so universally known and admired; especially to you, Sir, who had the singular happiness of living long in intimacy and friendship with him: a happiness envied indeed by many, but which few could have enjoyed with so exquisite a relish. That required a Mind furnished with an extensive variety both of solid and polite learning; and, which is still more valuable and uncommon, a Mind resembling his own in that piety to God, that benevolence to mankind, that meekness, that modesty, and every other amiable virtue, which gave a new lustre to his shining talents: in short, such an one as Sir ISAAC NEWTON himself would have chosen for his friend, his companion, his ally and successor. This choice, Sir, were your character no otherways distinguished, points you out to universal esteem and respect: full of which I have the sincerest pleasure in professing myself,

SIR,

Your most Obedient, and

most Humble Servant.

ANDREW REID.



A N  
ABSTRACT  
OF  
Sir ISAAC NEWTON's  
CHRONOLOGY  
OF  
Ancient Kingdoms.

HISTORY may not improperly be compared to a rich store-house, wherein are laid up, for the pleasure and advantage of succeeding ages, all the improvements and experience of former times, in science, prudence, and politics, in the arts of peace and war, and

B what-

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whatever, in short, affects the happiness either of society or of private persons<sup>a</sup>. But for want of Chronology, all those precious treasures are no better than a rude heap of confusion, without light, order, beauty or use.

Sir ISAAC NEWTON's *Chronology of ancient Kingdoms amended* is therefore a most valuable work, and indeed every other way worthy of its illustrious Author. The same judgment, accuracy and penetration, which distinguish all his other performances, are conspicuous in this. But the Reader will be surprized at that profusion of sacred and profane Learning wherewith he has enriched it, and which one would not have believed his application to studies of a different nature, at least his prodigious attainments in them, could have allowed him time to acquire. All the ancient Poets, Historians and Critics, are brought in to contribute their assistance; and, like some skilful Alchymist, he has transmuted even the dross of the Rabbins into gold. Yet, while he supports his opinions with all the arguments that the whole compass of Science can furnish, he always proposes them with the utmost caution: and by a modesty peculiar to superior talents, sets a becoming example to those of a lower rank; but perhaps as difficult for human nature to imitate, as any other part of his character.

Though the subject will not admit of mathematical demonstration; for the Principles we must proceed upon being only probable, the

\* Liv. in Proœm. Hoc illud est præcipue in cognitione rerum salubre ac frugiferum, omnis te exempli documenta in illustri posita monumento intueri; inde tibi tuæque reipublicæ quod imitare capias: inde fœdum inceptu, fœdum exitu quod vites.

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conclusions cannot be infallibly certain: yet his arguments are so numerous, and each of them so cogent, that they force our assent to the consequences he draws from them. The chain is indeed sometimes so long, that ordinary capacities will be in danger now and then of dropping a link, and losing the connection; but to such as have a sufficient strength of genius, those labours of thought will be only a pleasing exercise, which, to minds of a weaker constitution, would prove an unsurmountable fatigue. Such, however, will find a very agreeable entertainment from his account of the heathen Mythology, of the origin and progress of arts and sciences, and a variety of curious observations of several kinds, which he has interspersed throughout the whole work. The generous and good-natured mind, in particular, will be pleased to find him lose no opportunity of instilling those principles of *virtue* and *humanity*, which, both by his conduct and his writings, appear to have been always uppermost in his heart. He severely condemns <sup>b</sup> all oppression, and every kind of cruelty, even to brute beasts; he inculcates mercy, charity, and the indispensable duty of doing good, with the greatest warmth; and shows that an abhorrence of idolatry and persecution was one of the earliest laws of the divine Legislator; that in these things consisted the Morality of the first ages, the primitive Religion both of Jews and Christians, and that this ought to be the standing Religion of all Nations, it being both for the honour of God, and the good of Society. The Divine especially will find this treatise of considerable use to him, as it sets the connection

<sup>b</sup> Chronol. p. 187, & seq.

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of sacred and profane History in a new and clear light, and will furnish him with many curious hints for the illustration of several texts of Scripture, not to be found in the most celebrated Commentators. A Gentleman, who was one of the brightest ornaments both of this Church and Nation, said of Sir Isaac in his life-time, that *he was the best Divine and Commentator on the Bible he had ever met with.*

To this general account, I shall only add the reflection which Mr. Conduitt very justly makes upon this work, in his elegant Dedication of it to Her Majesty. "The Author himself has acquainted the Public, that the following treatise was the fruit of his vacant hours, and the relief he sometimes had recourse to, when tired with his other studies. What an idea does it raise of his abilities, to find that a work of such labour and learning, as would have been a sufficient employment and glory for the whole life of another, was to him diversion only and amusement!"

As the abridgment of this work made by Sir Isaac himself, is hardly any thing more than a chronicle of the chief events in ancient History, reduced to their proper periods, it does scarcely, if at all, interfere with the following abstract, wherein my chief aim shall be to give the Reader a distinct view of the foundations and main pillars upon which this new system of Chronology is built; that by seeing them at once, in as narrow a compass as possible, and sometimes in a new light, he may the better judge of their solidity. Nor will it be amiss to illustrate some of the most remarkable facts as they occur, for the sake of those who are not thoroughly versed in antiquity. In

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In order to clear his way, our Author begins with informing us of the State wherein he found Chronology, which he deduces from its origin. There is, he observes, the utmost uncertainty in the Chronology of antient Kingdoms, arising from the vanity of each in claiming the greatest Antiquity, while those pretensions were favoured by their having no exact accounts of time. The Europeans in particular had no Chronology before the Persian Empire<sup>c</sup>; and whatever they now have of antienter times hath been framed since by reasoning and conjecture. The Antiquities of the Greeks are full of Fables, because all their writings were in verse only<sup>d</sup>, from which fiction is inseparable, till the conquest of Asia by Cyrus the Persian; about which time<sup>e</sup> Pherecydes Syrius, and Cadmus Milesius introduced Prose. About the end of the reign of Darius Hystaspis<sup>f</sup>, Pherecydes Atheniensis wrote ten Books of the Antiquities of the Athenians, which he digested by Genealogies. Eumenides the Historian followed his example; and Hellanicus, who was twelve years older than Herodotus<sup>g</sup>, regulated his History by the Ages or Successions of the Priestesses of Juno Argiva. Others digested theirs by those of the kings of Sparta, or of the Archons of Athens. Hippias the Elean, about 30 years before the fall of the

<sup>c</sup> It began 536 years before Chr. when Cyrus conquered Darius the Mede.

<sup>d</sup> Plut. de Pyth. Orac. Idem in Solon. & Diog. Laert. in Solon.

<sup>e</sup> Plin. H. N. l. 7. c. 56. & l. 5. c. 29. Joseph. contr. Apion. sub init.

<sup>f</sup> He died before Chr. 485.

<sup>g</sup> Herodotus was 53 years old when the Peloponnesian war begun, before Christ 431. A. Gell l. 15. c. 23. he began to write about 12 or 13 years before, 444 bef. Chr.

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Persian Empire <sup>f</sup> publish'd a list of the Olympic Victors; but supported it by no certain arguments <sup>g</sup>. Then Ephorus <sup>h</sup>, the disciple of Isocrates, formed a Chronological History of Greece, from the return of the Heraclides into Peloponnesus to the siege of Perinthus in the 20th year of Philip of Macedon <sup>i</sup>. But still he digested things by Generations, and the reckoning by Olympiads, or any other Æra, was not yet come into use. The Arundelian marbles were composed 60 years after the death of Alexander the Great, (*i. e.* An. 4. Olymp. 128. <sup>k</sup>) yet mention neither the Olympiads, nor any other Æra, but reckon backward from the time then present. But in the next Olympiad Timæus Siculus wrote an history down to his own times, according to the Olympiads; comparing the Ephori, the kings of Sparta, the Archons of Athens, and the Priestesses of Argos with the Olympic Victors, so as to make the Olympiads, the Genealogies, and the Successions of Kings, Archons, Priestesses, and poetical histories suit with one another to the best of his judgment. Where he left off Polybius began. Eratosthenes wrote above 100<sup>l</sup> years after the death of Alexander the Great. He was followed by Apollodorus; and these two, who like the rest

<sup>f</sup> It was destroyed by Alexander the Great 332 years before Christ.

<sup>g</sup> Plut. in Numa.

<sup>h</sup> Diodor lib. 16.

<sup>i</sup> Before Christ 340.

<sup>k</sup> The first Olymp. begun in the year 776. before Chr. and Alexander died An. 1. Olymp. 114. after Solomon's death 655. before Christ 524. So that the Arundelian Marbles were composed only 264 years before Christ.

<sup>l</sup> About 220 before Christ.

computed

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computed by generations <sup>m</sup>, have been the guides of all writers ever since. Their Chronology however was very doubtful; and indeed was so reputed <sup>n</sup> by the Greeks themselves.

As for the Latins, theirs was still more uncertain <sup>o</sup>. Their old Records were burnt by the Gauls <sup>p</sup> 120 years after the expulsion of these kings, 64 years before the death of Alexander the Great <sup>q</sup>; and Q. Fabius Pictor <sup>r</sup> their oldest historian lived 100 years later than that king, and took almost every thing from Diocles Peperethius a Greek.

The Chronologers of Gaul, Spain, Germany, Scythia, Swedeland, Britain and Ireland are of a date still later: for Scythia beyond the Danube had no letters, till Ulphilas their bishop formed them, about 600 years after the death of Alexander the Great <sup>s</sup>; Germany had none, till it received them from the Western Empire of the Latins, above 700 years after that king's death <sup>t</sup>. The Huns had none in the days of Procopius, 850 years after Alexander's death <sup>u</sup>. Sweden and Norway received them still later. Now things said to be done 100, or 200 years before the use of Letters, are not much to be credited.

After this account of the Origin of Chronology, our Author enquires into the methods of computation by which the periods of history have hitherto been determined. The Antients digest-

<sup>m</sup> Diod. l. i. in Proæm. & Plut. in Lycurg. sub init.

<sup>n</sup> Plut. in Lycurg. & Solon.

<sup>o</sup> Id. in Romul. & Num. Serv. ad Æneid. 7. v. 678.

<sup>p</sup> Diodor. l. i.

<sup>q</sup> Before Christ 388.

<sup>r</sup> Plut. in Rom. before Christ 224.

<sup>s</sup> About A.D. 276.

<sup>t</sup> About A.D. 400.

<sup>u</sup> About A.D. 526.

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ed all things by *Generations* or *Successions*, as has been shown, and their reckonings are still followed by the Moderns. Now, says Sir Isaac, the Egyptians, the Greeks, and the Latins, all reckoned the *Reigns* of kings *equipollent* to *Generations* of men, and three of them to 100 and sometimes 120 years. This was the foundation of the Technical Chronology of the Antients; and accordingly they have made the kings of Rome, Sicyon, Argos, Sparta, Messene, Arcadia, and others who lived before the Persian Empire, reign one with another between 35 and 40 years apiece, and some a great deal more: which is a length so much beyond the ordinary course of nature, as is not to be credited. For according to that, says he, kings reign, one with another, about 18 or 20 years apiece; if some reign longer, others reign a shorter space. And that this is the true medium, he proves beyond contradiction from the *certain* histories of all nations since Chronology has been exact. He owns indeed, that *Generations from father to son* may be reckoned, one with another, at about 33 years apiece, or three of them to 100 years <sup>x</sup>. But if you take them by the *eldest* sons they will be shorter, so that three of them may be computed at about 75 or 80 years <sup>y</sup>. Now the *Reigns of Kings*

<sup>x</sup> 'Tis a little surprizing, that Sir Isaac's adversaries should have mistaken him so grofly as to say, that he values a *Generation* at no more than 18 or 20 years; whereas he puts that mean value upon *Reigns* only, which he shews are not *equivalent* to *Generations*, as the ancient Chronologers made them.

<sup>y</sup> In answer to those who pretend that Sir Isaac has shortned the mean length of *Generations* too much, and that we ought to suppose, that the ancients valued them according to the course of nature in their days;

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Kings are still shorter ; because they are succeeded not only by their eldest sons, but sometimes by others. It must be observed that there are but two ways of ascertaining the mean value of Generations, viz. History and Reasoning. The former gives us a certain space of time to be divided by the number of Generations which lived in it ; but this method the ancients could not take, because they had no exact accounts of time, and those which we have are all favourable to Sir Isaac. Reasoning confirms his opinion beyond dispute : for though it be allowed that in the early ages of the world, men generally lived much longer than now, yet it is a great mistake to imagine that the length of a Generation depended entirely, or indeed in any degree, upon that. It depended only upon the age at which men commonly married. Let us suppose, 1. That all men at a medium live to a certain age, as great as you please ; for example to 100 years. 2. That at a medium all men marry at a certain age, suppose 30, and that the eldest Son is born the same year. Now these two things being supposed, if A. was born in 1700 ; he must die in 1800 : he married, and his eldest Son B. was born in 1730. B. must die then in 1830. suppose his second Son C. was born in 1732, he must die then in 1832, and so on. Thus you see the Son must die just as long after the Father, as he was born after him. Consequently the mean length of Generations does not depend on the ordinary length of lives, but upon the ordinary time of peoples marrying ; and Generations by the eldest Sons are the shortest. As to the age at which the Antients married, we may easily allow, that in those days, when Princes were not confined to Royal Families only, but married where they liked, and when the simplicity of their manners made love and beauty, rather than fortune and quality, the motives of their choice, they were fathers generally a pretty while before the 33d year of their age ; and probably as soon as men are now, or sooner ; else why did Lycurgus advise that men should not marry till 30, that so their children might be strong and vigorous ? or why did Hesiod, *Oper & Di.* v. 693. recommend it to his brother to marry about 30 years of age, not much sooner, nor much later, a maid of about 20 or 21 ? This is an invincible proof that the mean length of Generations was at that time much the same as it is now.

times

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times by their brothers ; and sometimes they are slain or deposed, and succeeded by others of an equal or greater age, especially in elective or turbulent kingdoms. So that from reason, as well as history, 18 or 20 years must be allowed a just medium.

Before we come to shew, how the Author applies this medium to the fixing of any particular event, it will be very proper to have a general idea of his plan. Sir Isaac therefore pitches upon four remarkable periods, whereby he determines all the rest.

### I. *The Return of the Heraclides* <sup>z</sup> into the Peloponnesus.

II. *The taking of Troy*, which Thucydides and the Antients before him expressly say was 80 years before that *Return*. 2. Oxylus, grandson to Thoas who was at the Trojan War, returned with the Heraclides. 3. Orestes, the son of Agamemnon, was but a youth at the taking of Troy, and his sons Pentillus and Tisamenus lived till the return of the Heraclides.

<sup>z</sup> Eurystheus the son of Sthenelus King of Mycenæ in the Peloponnesus, now the Morea, was the mortal enemy of Hercules the Argonaut, whom he probably looked upon as his rival, and in order to rid himself of the man he feared, put him upon his twelve celebrated labours; but contrary to his hopes, the hero came off victorious in all of them. After the death of Hercules, (who is said to have burnt himself alive, that he might put an end to the torments he suffer'd by the poisoned shirt his wife had sent him) Eurystheus continued to persecute the Heraclides his descendants, and drove them quite out of the Peloponnesus; but at last, after several unsuccessful attempts, the fourth Generation recovered their country and their fortunes.

### III. *The*

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III. The *Argonautic Expedition* <sup>a</sup>, which was one Generation earlier than the taking of *Troy*.  
1. Thucydides and the Antients affirm it. 2. Hercules the Argonaut and Andræmon married two sisters ; and Thoas, son of the latter, warred at *Troy* <sup>b</sup>. 3. A little before the *Argonautic Expedition*, Theseus being about 50 years old, stole Helena, who was then but 7, others say 10 <sup>c</sup>. Her brothers Castor and Pollux returning from the *Argonautic Expedition* released her, and she was afterwards the occasion of the *Trojan War* <sup>d</sup>.

## IV. The

<sup>a</sup> Phryxus flying with his sister Helle from the rage of their stepmother Ino the daughter of Cadmus, and wife of their father Athamas a little king in Bœotia, went on board a ship whose ensign was a *golden Ram*, and sailed to Colchis (now Mingrelia, part of Georgia) where Æetes was King. Helle was drowned by the way in that sea which from her was called the *Hellespont*, now the Straights of Gallipoli, or the Dardanelles. This gave occasion to the poetical fable, that a *Ram with a golden Fleece* swam away with them to Colchis ; and that the *Argonauts* undertook their famed expedition in order to seize that Fleece. Some are of opinion, that the whole of this account is fabulous. But Sir Isaac is not of that number. He thinks that the *Argonautic Expedition* was an Embassy sent by the Greeks, during the intestine divisions of Egypt in the reign of Amenophis, to persuade the nations upon the coasts of the Euxine and Mediterranean seas, to take that opportunity of shaking off the yoke of Egypt, which Sesostris had laid upon them : and that the fetching the Golden Fleece was only a pretence to cover their true design. I cannot omit the pleasant fancy of Suidas, that the *Golden Fleece* was a book of sheep-skin or parchment, containing the secret how to make *Gold* ; or, as our modern Alchymists will have it, the *Philosophers Stone*.

<sup>b</sup> Paus. l. 5. c. 4.

<sup>c</sup> Apollon. Argon. l. 1. ver. 101.

<sup>d</sup> We may add from Apollon. Arg. l. 1. ver. 588.  
That when Chiron's Wife came with him to wish the  
Argonauts

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IV. The Return of *Sesostris* <sup>e</sup> into Egypt after his wars in Thrace, which was but one Generation before the *Argonautic Expedition*. For 1. in his return to Egypt he left Æetes in Colchis, who reigned there till the *Argonautic Expedition*.  
2. He also left his nephew Prometheus to guard the pass at Mount Caucasus, who after 30 years stay there, was released by Hercules the Argonaut. 5. Phlyas and Eumedon, sons of the great Bacchus (so the Poets call Sesostris, as the Author shews in another place) and of Ariadne the daughter of Minos, were Argonauts.  
4. At his return into Egypt, his brother Danaus with his 50 daughters <sup>f</sup> fled from him into Greece in a long ship, after the model of which the ship Argo was built, Argus the son of Danaus being the master-builder. 5. Nauplius the Argonaut was the son of Amymone daughter to Danaus, and of Neptune the brother and admiral of Sesostris. 6. Two of the daughters of Danaus married Archander and Archilites, the sons of Achæus, son of Creusa, daughter of Erechtheus king of Athens: therefore they were three Generations younger than Erechtheus, and

Argonauts a good voyage, she had Achilles in her arms, whose father Peleus was one of the Argonauts, as was also Telamon the father of Ajax, &c.

<sup>e</sup> Sesostris K. of Egypt made war successfully upon India, the Affyrians, Medes and Scythians; he conquered besides several Parts of Africa, Phœnicia, Syria, and all the Provinces of Asia minor, with Thrace and Colchis. His army was at last routed in Greece by Perseus, and this loss, together with the attempts of his brother Danaus to usurp the Throne in his absence, obliged him to return in the 9th year of his Expedition.

<sup>f</sup> Danaus having formed a design to seize his brother's Crown, in order to secure it commanded his 50 daughters to murder all their husbands, who were the sons of Sesostris. They all obeyed him but one; and thereupon Danaus made his escape with them into Greece.

con-

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consequently contemporary with Theseus who was so too; being the son of Ægeus, the adopted son of Pandion, son of the same Erechtheus. Now Theseus was about 50 years of age at the time of the Argonautic Expedition, as was said above. Seeing therefore the daughters of Danaus were contemporary with Theseus, and some of their sons Argonauts, it follows that the *Return of Sesostris* into Egypt, and the Flight of Danaus thereupon into Greece, must have happened about one Generation before the *Argonautic Expedition*.

Thus, you see, as all the particular events in ancient History are referred to one or other of these four celebrated periods, so these periods have such a mutual connection with one another, that the value of a Generation being once settled, whatever argument fixes one of them, determines the other three at the same time; and by means of them, the chronology of every particular fact recorded in history.

I. The first which the Author endeavours to fix, is that of the *Return of the Heraclides*. The ancient Chronologers placed it 379 years before the end of the first Messenian war, computing the time, as usual, from the ten Kings of Sparta by one race, and the nine contemporary ones by the other<sup>s</sup>, the ten of Messene, and the nine of Arcadia, who all reigned in that interval; which is at the rate of 38 years apiece to the ten,

<sup>s</sup> Aristodemus, who brought back the Heraclides, died soon after their return. His sons Eurysthenes and Procles drove Pentillus and Tisamenus, the sons of Orestes, out of Lacedæmon, where they and their Descendants reigned for many generations two and two together. Of the two younger brothers of Aristodemus, Temenus had Argos and Mycenæ, and Cresphontes had Messenia.

and

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and 42 apiece to the nine. Now at our Author's medium, that space of 379 years must be reduced to 180 or 190.

2. Sir Isaac confirms this reckoning by another argument. Euryleon, the son of Aegeus commanded the main body of the Messenians <sup>c</sup> in the 5th year of the first Messenian war <sup>f</sup>. He was in the 5th Generation from Oiolicus the son of Theras <sup>g</sup>, in the days of whom (Theras) the Heraclides returned; and consequently, from their return to the 5th year of this war were six Generations, which, as the Author conceives, being mostly by the eldest sons, can scarce exceed thirty years a-piece <sup>h</sup>, and so may amount to 170 or 180 years. This war lasted 19 or 20 years, whereof add the last 15 (having already reckoned to the 5th) and there will be about 190 years, as above, from the *Return of the Hera-*

<sup>e</sup> Messenia was a very fertile Province in Peloponnesus, now the Morea, the Capital whereof was Messene, at present an inconsiderable borough called Belvidera. The inhabitants had carried away by force some Spartan maids, and killed King Teleclus who demanded the restitution of them; whereupon the Lacedæmonians made war upon them, and after twenty years subdued them. They continued to serve the Spartans 39 years, till Aristomenes persuaded them to revolt. But after 14 years struggle, they were utterly defeated, and to avoid death or slavery, fled by sea to Sicily, where they gave the name of Messana to the City still called Messina.

<sup>f</sup> Paus. l. 4. c. 13. p. 28. &c. 7. p. 296. &l. 3.

<sup>c</sup> 15. p. 245.

<sup>g</sup> Id. l. 4. c. 7. p. 296.

<sup>h</sup> Or rather they could scarce amount to so much; unless it be pretended, that nature was so very backward in those days, that men were generally 30 years old before they had any children. See note <sup>j</sup> in pag. 8. So that there is no occasion to insist upon these Generations being by the eldest sons; the second or third will do.

*clides*

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clides to the end of the first Messenian war. Whereas those that follow the Greeks make it 379 years, which is above 60 years to a Generation.<sup>i</sup>

3. Xerxes, in the 6th year of his reign<sup>k</sup>, fought the battel of Thermopylæ, and slew Leonidas, the 17th King of Sparta from the *Return of the Heraclices*, by one race<sup>l</sup>. Leutychides II. was at the same time the 17th King of Sparta by the other race<sup>m</sup>, and died soon after

<sup>i</sup> Of these two arguments, the first is a computation by the mean length of the Reigns of Kings, and the second by the mean value of a Generation, both applied to the same interval of time. You see they coincide so nearly, as to be a strong proof that both the mediums the Author uses are just and agreeable to the course of nature. These arguments do indeed prepare the way for fixing the period of the *Return of the Heraclices*, by bringing that event 189 years lower than it has hitherto been placed; but the chief use of them is to determine the time when the first Messenian War ended, when once that of the *Return of the Heraclices* is settled.

<sup>k</sup> An. i. Olymp. 75. bef. Chr. 480. He entred Greece with an army of eight hundred thousand men, by a bridge which he made over the Hellespont. When he came to the Straits of Thermopylæ (a narrow pass, now called Boca di lupo, in mount Oeta, now Banim) which was the Key to Greece, he found them guarded by Leonidas with a very inconsiderable force. Leonidas and his 300 Spartans, being forsaken by the Allies, bravely sacrificed their lives in defence of their country; but fell rather overcome by the fatigue of conquering than by the valour of the enemy, of whom an incredible number were slain. At the same time the Athenians obtained a signal victory over the Persian fleet at Salamis, which being also exceedingly weakened by storms and shipwrecks, Xerxes was so terrified, that he retired precipitately into Persia. However, he left his army under the command of Mardonius his brother-in-law, who at first carried on the war with great success, and burnt Athens; but soon after both he and his troops were cut to pieces by Pausanias and Aristides at the famous battel of Plateæ.

<sup>l</sup> Herodot. I. 7;

<sup>m</sup> Id. I. 8.

Leonidas

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Leonidas. The 17 reigns, at 20 years apiece one with another, make up 340 years; which counted backward from the 6th of Xerxes, and allowing a year or two more for the wars of the Heraclides, and the short reign of Aristodemus, will place their return 159 years after the death of Solomon, 820 before Christ, and 46 before the first Olympiad. But the followers of the Greeks have set it 280 years earlier, which is at the rate of 37 years to a *Reign*, a greater medium than ought to be allowed for the length even of a *Generation*. Now, says the Author, this being the computation upon which the Chronology of the times *before the Persian Empire* was founded, these times are to be shortened in the proportion of almost two to one: for those that follow the death of Cyrus are not much amiss.

4. Socrates died three years after the end of the Peloponnesian war <sup>n</sup>, and Plato <sup>o</sup> introduceth him saying, that *the Institutions of Lycurgus were but of 300 years standing, or not much more*. Thucydides <sup>p</sup> also, in the reading followed by Stephanus, saith, that *the Lacedæmonians had from antient times used good laws, and been free from tyranny*; and that *from the time*

<sup>n</sup> The Lacedæmonians, always jealous of the growing power of Athens stirred up several States to join with them in a war against their rivals. The Thebans began it, An. 2. Olymp. 87. and 431 bef. Ch. by seizing Platææ which belonged to the Athenians. Upon this the Peloponnesian War ensued between the latter and the Spartans, in which all Greece was engaged on the one side or the other. It lasted 27 years, and ended with the taking of Athens by Lysander, General of the Spartans, who established the 30 Tyrants in it, An. 1. Olymp. 94. and 404 bef. Chr. Socrates died 401 bef. Ch.

<sup>o</sup> In Minoe.

<sup>p</sup> L. 1. p. 13.

they

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they had used one and the same administration of the Commonwealth to the end of the Peloponnesian War, were 300 years, and a few more. Count 300 years back from the end of the Peloponnesian war, and the Legislature of Lycurgus will fall upon the 19th Olympiad. And, according to Socrates, it might be upon the 22d or 23d <sup>a</sup>. Again; Athenæus <sup>r</sup> tells us from antient Authors, that Lycurgus was contemporary with Terpander, who was the first that obtained the victory at the *Carnæa*, a solemnity of music instituted at Sparta in honour of Apollo in the 26th Olympiad. He overcame four times in those Pythic Games, and therefore lived at least till the 29th Olympiad: and as he first distinguished himself in the days of Lycurgus, it is not likely that the latter began to flourish much before the 18th Olympiad <sup>s</sup>. Again; Iphitus restored racing in the first Olympiad <sup>t</sup>; the double *Stadium* was added in the 14th; and in

the

<sup>a</sup> The great Author seems to be mistaken here. For, supposing Socrates to have said what he here relates on the day of his death, it will place the Legislature of Lycurgus, at lowest, on An. 4. Olymp. 19. But if Socrates be supposed to have said this at any other time of his life, especially if you make any allowance for the words, *not much more*; and those others of Thucydides, *a few more*, instead of bringing the Legislature of Lycurgus down to the 22d or 23d Olympiad, you must put it back to the 16th or 17th. However, this mistake does not affect the main force of the argument, as we shall see; and besides, an Olympiad or two are not worth disputing.

<sup>r</sup> L. 14. p, 6c5

<sup>s</sup> For between the beginning of the 18th Olympiad and that of the 29th, are 44 years.

<sup>t</sup> Paus. l. 5. c. 8. Because I find some do not understand how Iphitus could restore the Olympic Games on the first Olympiad, it will be proper to observe here that according to Pausan. in Eliac. Hercules Idæus, in

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the 18th Wrestling and the *Quinquertium* were introduced. Now the Disc was one of the games of the *Quinquertium*; and as there were three Discs kept in the Olympic Treasury at Altis <sup>u</sup>, having the name of Lycurgus upon them, 'tis a proof that they were given by him at the institution of the *Quinquertium*, and consequently that he flourished in the 18th Olympiad. The Author's intention in settling the Age of Lycurgus with so much precision, is in order to determine that of Polydectes and Agesilaus Kings of Sparta. For Polydectes being killed before the birth of his son Charilaus, left the kingdom to his brother Lycurgus, who upon the birth of Charilaus became tutor to the young Prince, and till he grew up travelled into Crete and Asia <sup>w</sup>. Upon his return he published his laws memory of the war between Saturn and Jupiter, instituted *Racing* and *Wrestling*, and ordered the victor to be rewarded with a crown of olive. These Games were afterwards celebrated by many others in triumph for victories; but at no set time, so that they were often intermitted for a long while, till at last Iphitus having restored them made them quadrennial; and from hence began the first Olympiad 776 years before Christ. These games, and Jupiter to whose honour they were instituted, had the name of Olympic from Olympia, a place in Elea upon the confines of Pisa, where they were celebrated, and where there was a temple and an altar erected to Jupiter.

<sup>u</sup> Paus. l. 6. c. 9. Here the Author exposes the ignorance of some of the ancients, and the weakness of their reasoning in Chronology. For notwithstanding the evidence of what is here advanced, Aristotle, and others after him, finding the name of Lycurgus upon the Olympic Disc, concluded him to have been contemporary with Iphitus; as if all the Olympic Games had been introduced in the first Olympiad. Afterwards the Genealogists made both of them 112 years older than the first Olympiad.

<sup>w</sup> He was the first that brought Homer's Poems into Greece.

(suppose

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(suppose in the 22d or 23d Olympiad, for he was then growing old) in the reign of Agesilaus, King of Sparta by the other branch. Now from the Return of the Heraclides to the death of Agesilaus were six Reigns, and as many from the same Return to the death of Polydectes; which at 20 years a-piece, one with another, make 120 years, besides the short reign of Aristodemus, father to Eurysthenes and Procles, the heads of the two races of Spartan Kings, which might be a year or two <sup>x</sup>. When Polydectes and Agesilaus died is not certain; but it is to be supposed Lycurgus did not meddle with the Olympic Games before the government fell into his hands. Polydectes therefore died in the beginning of the 18th Olympiad, or a very little while before. Agesilaus survived him sometime; for the laws of Lycurgus were published in his reign. Suppose then the 20th Olympiad in or very near the middle time between the deaths of these two Kings, and from thence count back the aforesaid 120 years, and one or two more for the short reign of Aristodemus, the Return of the Heraclides will be 45 or 46 years before the first Olympiad <sup>y</sup>.

### 5. Iphitus

<sup>x</sup> Herod. l. 6. c. 52.

<sup>y</sup> Seeing Lycurgus evidently introduced the *Quinquerium* in the 18th Olympiad, we may as reasonably suppose that he travelled and published his Laws before as after this, and from what has been said Note <sup>a</sup> p. 17. and from his going to travel about eight months after the birth of his nephew Charilaus, it seems reasonable to think he did. Polydectes then died about the 15th Olympiad, and Agesilaus lived some time after Lycurgus published his Laws. Let us suppose the middle time between their deaths, An. 1. Olym. 17. and that Lycurgus published his Laws in that year: the six reigns at 18 years a-piece, with two for Aristodemus, will

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5. Iphitus, who restored the Olympic games, is by some reckoned the son of Hæmon; by others, the son of Praxonidas the son of Hæmon. Pausanias <sup>z</sup> says he was *descended* from Oxylus the son of Hæmon. Hence our Author thinks we may reconcile these different accounts, by saying that Iphitus was the son of Praxonidas, the son of Oxylus, the son of Hæmon. This Oxylus returned with the Heraclides. And by this reckoning their return will be two Generations by the eldest sons, or 52 <sup>a</sup> years before the first Olympiad.

6. Pausanias <sup>b</sup> represents that Melas was contemporary with Aletes, who returned with the Heraclides; and also that he was older than Cypselus King of Corinth by no more than six Generations, or 180 years, which is 30 a-piece. Chronologers say the reign of Cypselus began An. 2. Olymp. 31. From thence if you count back 180 years, the *Return of the Heraclides* will fall on the 58th year before the first Olympiad. But it might not be so early, if the reign of Cypselus began three or four Olympiads later; which is not improbable, for he reigned before the Persian Empire arose, and it has been shown that the Chronology of those times was pretty much stretched.

place the *Return of the Heraclides* 46 years before the first Olympiad, 820 before Christ, and 159 after the death of Solomon, who died 979 before Christ.

<sup>z</sup> L. 5. c. 4.

<sup>a</sup> If you will allow, as it is very probable, that a man might be a father by 23 in those days, these two Generations by the eldest sons will make but 46 years. See Note <sup>y</sup> p. 8.

<sup>b</sup> L. 1. c. 18.

II. The

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II. The Author having thus fixed the *Return of the Heraclides* to about the 46th year before the first Olympiad, or 159 after Solomon's death, proceeds to determine the time of the *Destruction of Troy*. It has already been shown to have happened 80 years before that *Return*<sup>u</sup>. But further:

i. When the Romans conquered Carthage, the Archives of that City came into their hands; and thence Appian, in his history of the Punic Wars, tells us in round numbers that Carthage stood 700 years. Solinus<sup>w</sup> adds the odd numbers, and makes it 737. Now Carthage was destroyed in the year of the Julian Period 4568<sup>c</sup>. Count from thence backward 737 years, and the *Encænia* or Dedication (from which the Æra of the city must be reckoned) will fall on the 16th<sup>d</sup> of Pygmalion, Dido's brother, and King of Tyre, from whom she had fled in the 7th of his reign<sup>e</sup>. Now Virgil, and Servius upon him (who might probably receive some information from the records of Tyre and Cyprus, as well as from those of Carthage) relate that Teucer came from the Trojan War to Cyprus a little before Pygmalion's reign, and being assisted by his and Dido's father seized Cyprus, and drove

<sup>u</sup> See p. 10.

<sup>w</sup> C. 30.

<sup>c</sup> 146 Years before Christ; to which add the 737 that Carthage stood, the 16 of Pygmalion's reign, and the three or four more for the time when Teucer came to Cyprus, it will make 903, and Solomon died 979 before Christ.

<sup>d</sup> 883 before Christ, 96 after the death of Solomon. Jul. Per. 3831. F. Petavius reckons this year but the 12th of Pygmalion.

<sup>e</sup> Joseph. i. cont. Apion.

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out Cinyras. The Marbles also say, that Teucer came to Cyprus seven years after the *Destruction of Troy*, and built Salamis; and Apollo-dorus tells us, that Cinyras married Pygmalion's daughter Metharme. If these things be true, the destruction of Troy must have happened about 76 years after the death of Solomon.

2. Latinus reigned in Italy about the time of the Trojan War <sup>f</sup>. Numitor was the 16th King after Latinus, and in his days Romulus built Rome. After Romulus reigned six Kings more. From Latinus therefore to the first Consuls were 22 Kings (for Numitor and Romulus were contemporary) which at 18 years a-piece, many of them having been slain, make 396 years. These counted back from the Consulship <sup>g</sup> of Brutus and Publicola, place the Trojan War about 78 years after the death of Solomon.

III. The next Period is that of the *Argonautic Expedition*, for determining whereof the Author uses these arguments.

1. Hercules the Argonaut was the father of Hyllus, the father of Cleodius, the father of Aristomachus, the father of Aristodemus who led the Heraclides back into Peloponnesus. Whence it appears that their *Return* was four *Generations* later than the *Argonautic Expedition*, and but short ones, being by the chief of the family. This agrees with the reckoning of Thucydides and the Antients, that Troy was taken 75 or 80 years (the amount of three Generati-

<sup>f</sup> Dion. Hal. l. i. p. 15.

<sup>g</sup> 509 before Chr. add 396, the sum is 905 before Ch. and 74 after Solomon's death.

ons)

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ons) before the Return of the Heraclides, and the Argonautic Expedition was one Generation before the taking of Troy. Troy was taken therefore about 76 years, and the Argonautic Expedition happened about 43 years after the death of Solomon.

2. *Aesculapius and Hercules were Argonauts.* Hippocrates was the 18th inclusively from the former by the father's side, and the 19th from the latter by the mother's side. As these Generations are much taken notice of by Writers, they were probably by the chief of the family, and so for the most part by the eldest sons. We may therefore allow 28, or at most 30 years to each of them; and at a middle reckoning <sup>h</sup> the 17 intervals by the father, and the 18 by the mother, will amount to 507 years. These counted back from the commencement of the Peloponnesian War <sup>i</sup> when Hippocrates began to flourish, will place the *Argonautic Expedition* in the 43d <sup>k</sup> year after Solomon's death.

IV. The Author next proceeds to fix the time of the *Return of Sesostris into Egypt* after his wars in Thrace. It has already been proved to have been one Generation earlier than the *Argonautic Expedition*: Therefore it must have been in the days of Rehoboam. Now Sesac was also King of all Egypt at one and the same time <sup>a</sup>. They were therefore one and the same person. Nor do they agree in the time only,

<sup>h</sup> The 17 at 30 a-piece make 510; and the 18 at 28 a-piece make 504: the middle is 507.

<sup>i</sup> 431 before Christ.

<sup>k</sup> 937 before Christ.

<sup>a</sup> 2 Chron. c. xii.

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but also in their actions and conquests ; for God gave Sesac the *kingdoms of the lands* <sup>b</sup>. Josephus <sup>c</sup> confirms this opinion, when he says that Herodotus erred in ascribing to Sesostris the actions that were really done by Sesac ; that is, he called Sesac by a wrong name. But further ; Egypt, like other nations, was at first divided into many petty kingdoms, and reduced under one monarchy by degrees. The shepherds, who reigned long in the lower Egypt, while the upper was subject to other Kings, were driven out but a little before the building of the Temple, according to Manetho. Now, while Egypt was thus divided, there was no room for any such King as Sesostris. The father of Solomon's Queen was the first that came out of Egypt into Phœnicia with an army ; but his exploits ended in taking Gezir only, of which he made a present to his daughter. Sesac was the next King, and he marched out with an army of Libyans, Troglodites and Ethiopians <sup>d</sup>, and therefore must have been King of all those countries. But no Historian makes Sesostris later than Sesac ; and since he could not be earlier, they must be the same. Now this is a very essential point : for if you grant, as our great Chronologer Sir J. Marsham does, that Sesostris was Sesac, it is then most certain that Sesostris came out of Egypt <sup>e</sup> in the 5th of Rehoboam ; that he spent nine years in his expedition <sup>f</sup> ; and therefore *returned* in the 14th of Rehoboam ; that Danaus fled into Greece a year or two after ;

<sup>b</sup> Ibid. ver. 8.

<sup>c</sup> Ant. l. 4. c. 8.

<sup>d</sup> 2 Chron.xii. 3.

<sup>e</sup> 2 Chron. xii. 2.

<sup>f</sup> Diod. l. 1. p. 35.

and

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and that the *Argonautic Expedition* being one *Generation* later than the *Return of Sesostris* and the arrival of Danaus in Greece, and 30 years <sup>g</sup> after Prometheus was left on mount Caucasus, was undoubtedly 40 or 45 years after the death of Solomon; the *Destruction of Troy* one *Generation* later, or 76 years after the death of Solomon, and the *Return of the Heraclides* 75 or 80 years later, or 156 years after that King's death <sup>h</sup>, or thereabouts.

Thus far our excellent Author argues from historical facts, compared and connected together in the most dextrous manner into a chain of invincible reasoning, and fixed to their proper periods and distances by a computation from the mean value of *Reigns* and *Generations*, founded on experience and the course of nature.

The arguments that follow are no less forcible; but being drawn from Astronomy, they will not be so readily comprehended by every Reader. However, let us try to make them as intelligible as their nature will admit.

To prepare the way, our Author gives a very curious account of the origin and progress of Astronomy: but I shall here take notice only of what seems directly to concern the argument. The ancient Greek Calendar consisted of 12 Lunar months, and each month of 30 days. These years and months they corrected from time to time by the courses of the sun and moon, omitting a day or two in the month, as often as they found it too long for the course of the moon,

<sup>g</sup> See pag. 12.

<sup>h</sup> See p. 12. and Notes.

and

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and adding a month to the year, as often as they found the 12 Lunar months too short for the return of the four seasons. For the length of the solar year was discovered by the Egyptians of Thebais no earlier than about 96 years after the death of Solomon, and not exactly then neither. This *Lunisolar* year, by reason of the *Intercalary month*, began sometimes a week or fortnight before the Equinox or Solstice <sup>i</sup>, and sometimes as much after; which gave occasion to the first Astronomers, who formed the *Asterisms*, to place the Equinoxes and Solstices in the middles <sup>z</sup> of the Constellations Aries, Cancer, Chelæ, and Capricorn. Now Chiron delineated the *Asterisms*, γηγαντομαχια, as Clemens Alexandrinus <sup>k</sup> informs us from the ancient Author of *Gigantomachia*. Further; Musæus the master of Orpheus, and one of the Argonauts, made a sphere <sup>l</sup>, and is reckoned the first among the Greeks that made one. Again; the sphere itself shows that it was formed at the time of the *Argonautic Expedition*, which is delineated in the *Asterisms*, together with several more ancient Histories, but not one thing later <sup>m</sup>: for *Antinous* and

<sup>i</sup> Some began the year upon the Summer, others on the Winter Solstice; some again upon the Vernal, others upon the Autumnal Æquinox.

<sup>z</sup> The middle of the *Constellation* is not always in the middle, or 15th degree of the *sign* which bears its name, but sometimes very far from it.

<sup>k</sup> Strom. i. p. 306, 352.

<sup>l</sup> Laert. Proæm. l. 1.

<sup>m</sup> There's the golden RAM, the ensign of the Vessel in which Phryxus fled to Colchis; the BULL with brazen hoofs tamed by Jason; the TWIN'S, CASTOR and POLLUX two of the Argonauts, with the SWAN of their Mother Leda. There's the Ship ARGO, and HYDRUS the watchful Dragon, with Medea's Cup and a RAVEN upon

and *Coma Berenices* are novel. It is therefore very probable that the Sphere was formed by Chiron and Musæus for the use of the Argonauts; for the ship Argo was the first long Vessel built by the Greeks; the first that ventured through the deep, out of the sight of land, by the help of sails, and guided only by the stars. Add, that the Corcyraëans <sup>n</sup> attributed the invention of the Sphere to Nausicaa, the daughter of Alcinous King of the Phœaces in that island. But 'tis most likely she had it from the Argonauts, who in their return home sailed to Corcyra, and staid some time with her father. Now Eudoxus who flourished 60 years after Meton, and 100 before Aratus, in describing the Sphere of the *Ancients*,

upon it's Carcass, the Symbol of Death. There's CHIRON the Master of Jason, with his ALTAR and SACRIFICE. There's the Argonaut HERCULES, with his DART and VULTURE falling down; and the DRAGON, CRAB, and LION whom he slew; and the HARP of the Argonaut Orpheus. All these relate to the Argonauts. There's ORION the Son of Neptune, or as some say the grandson of Minos with his DOGS, HARE, RIVER and SCORPION. There's the Story of Perseus in the Constellations of PERSEUS, ANDROMEDA, CEPHEUS, CASSIOPEA and CETUS: That of Callisto and her Son Arcas, in URSA MAJOR, and ARCTOPHYLAX: That of Icareus and his Daughter Erigone, in BOOTES, PLAUSTRUM and VIRGO. URSA MINOR relates to one of Jupiter's Nurses, AURIGA to Erechthonius, OPHIUCHUS to Phorbas, SAGITTARIUS to Crolus Son of the Nurse of the Muses, CAPRICORN to Pan, and AQUARIUS to Ganimede. There's Ariadne's CROWN, Bellerophon's HORSE, Neptune's DOLPHIN, Ganimede's EAGLE, Jupiter's GOAT with her KIDS, Bacchus's ASSES, and the FISHES of Venus and Cupid, and their Parent the SOUTH FISH. These with DELTOTON, are the old Constellations mentioned by Aratus, and they all relate to the Argonauts and their contemporaries, or to Persons one or two Generations older.

<sup>n</sup> Suid. in 'Αγαθαῖς.

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(i.e. the primitive Sphere) placed the Equinoxes and Solstices in the *middle* of the *Constellations Aries, Cancer, Chelæ, and Capricorn*.<sup>o</sup> So also did Aratus, who copied Eudoxus <sup>p</sup>; and so it appears by the Sphere of Eudoxus, described by Hipparchus. It is plain therefore that at the time of the Argonautic Expedition, the Cardinal Points of the Equinoxes and Solstices were in the *middles* of the *Constellations Aries, Cancer, Chelæ, and Capricorn*.

This main point being established, the Author proceeds to argue thus. 1. The Equinoctial Colure <sup>q</sup> in the end of the year 1689 cut the Ecliptic in  $86^{\circ} 44'$ . and by this reckoning the Equinox was then gone back  $36^{\circ} 44'$ . since the Argonautic Expedition. But it recedes 50 seconds in a year, or one degree in 72 years, and consequently  $36^{\circ} 44'$ . in 2645 years; which counted backward from the end of 1689, or rather the beginning of 1690, place that Expedition about 25 years after the death of Solomon. This is pretty near what was proved before: But

2. It is not necessary to suppose that what they called in general the *middles* of the Constellations, should be exactly in the middle between the *Prima Arietis* and the *Ultima Caudæ*. Seeing Eudoxus described the *primitive Sphere*, or what was in his days called the *Sphere of the Ancients*, as was shown above, we may reasona-

<sup>o</sup> Hipparch. Eithyn. ad Phænom. L. 2. Sect. 3.

<sup>p</sup> Id. Lib. 1. Sect. 2.

<sup>q</sup> The Equinoctial Colure is a great Circle, passing through the Poles of the Equator, and cutting the Ecliptic in the Equinoxes at an Angle of  $66\frac{1}{2}$  degrees.

bly

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bly fix the Cardinal Points at the time of the Expedition, by the stars through which he made the Colures pass in that Sphere. Those Stars, which Hipparchus particularly mentions after Eudoxus, our Author accurately examines, and finds that the great Circle which in the *primitive Sphere*, according to Eudoxus, (and consequently at the time of the Argonautic Expedition) was the Equinoctial Colure, did in the end of 1689 cut the Ecliptick in  $\gamma 6^{\circ} 29' 15''$ , as near as can be determined by the rude observations of the Ancients: that is, it had gone back  $36^{\circ} 29'$  since Chiron's time, which amounts to 2627 years. These counted backward, as above, place the Argonautic Expedition 43 years after Solomon's death.

3. By the same method, the place of any star in the *primitive Sphere* may easily be found; viz. by counting backwards 1 sign, 6 degrees, 29 minutes from its Longitude<sup>r</sup> at the end of 1689. The *Lucida Pleiadum*, for instance, at the time of the Expedition was in  $\gamma 19^{\circ} 26' 8''$ . Now Thales<sup>s</sup> determined the *occidens matutinus* of the *Pleiades* in his time, to be on the 25th day after the Autumnal Equinox; and thence F. Petavius<sup>t</sup> computes the *Pleiades* to have been then in  $\gamma 23^{\circ} 53'$ . Consequently the *Lucida Pleiadum* had moved from the Equinox since the Expedition  $4^{\circ} 26' 52''$ . which answer to 320 years. These counted back from the 41st Olympiad, when Thales was a young man fit for mathematical studies, will place the Argonautic Expedition about 44 years after the

<sup>r</sup> That is, its distance from the beginning of Aries.

<sup>s</sup> Plin. l. 18. c. 23.

<sup>t</sup> Var. Dissert. l. 1. c. 5.

death

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death of Solomon. By this reckoning, the Cardinal Points in the days of Thales must have been in the middles of the 11th deg. of the signs ; though he, leaning perhaps too much to the opinion of the Ancients, places them in the 12th : for the precession of the Equinoxes was not yet thought of.

4. Meton and Euctemon <sup>u</sup>, in order to settle the Lunar Cycle of 19 years, observed the Summer Solstice in the year of Nabonassar 316 <sup>x</sup>, and placed it in the 8th deg. of Cancer <sup>y</sup>; that is, at least 7 degrees backwarder than at first, which answer to 504 years. Count these back from the year of Nabonassar 316 <sup>z</sup>, and the Argonautic Expedition will fall on the 44th <sup>a</sup> year after Solomon's death, or thereabout.

5. The precession of the Equinoxes, or their motion backwards in respect of the fixt Stars, was first discovered by the great Hipparchus, upon comparing his own observations with those of former Astronomers. He made his observations between the years of Nabonassar 586 and 618; suppose at a medium in 602 <sup>b</sup>, which is 286 years after Meton and Euctemon made theirs ; and in that interval the Equinoxes must have gone back 4 deg. that is, 11 deg. since the Argonautic Expedition, or in 1090 years according to the Greek Chronology. Hipparchus

<sup>u</sup> Petav. Doct. Temp. l. 4. c. 26.

<sup>x</sup> This Æra begun Feb. 26. in the year of the Julian period 3967; before Christ 747.

<sup>y</sup> Columel. l. 9. c. 14. Plin. l. 18. c. 25.

<sup>z</sup> Before Christ 433.

<sup>a</sup> Or rather 42d.

<sup>b</sup> Before Christ 147.

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finding this, concluded that the Equinoxes went back only one deg. in about 100 years. And how indeed could he establish any other proportion, if, as we must think, he believed the Greek Chronology? As their false Chronology occasioned his error in fixing that proportion, so that error being now corrected, will rectify their Chronology. For 11 deg. at one deg. in 72 years, answer to 792 years; which counted backward from the year of Nabonassar 602, place the Argonautic Expedition about 43<sup>c</sup> years after the death of Solomon<sup>d</sup>.

<sup>c</sup> Rather 40.

<sup>d</sup> The illustrious Author does not seem to have given this argument all the force of which it is capable. To me it is absolute demonstration, and alone sufficient to establish all that Sir Isaac had advanced before. For what method can we suppose Hipparchus did or could take to fix this ratio of the precession of the Equinoxes to 1 deg. in 100 years? No other surely than that of examining the positions of the colures at certain known distances of time, and comparing them with one another, and with the points through which they passed in his own days. Now, if he did this, and believed the Greek Chronology (and what other accounts could he follow?) it is plain from the conclusion which he drew that he believed the positions of the colures at the time of the Argonautic Expedition to be the same that Sir Isaac has given us, and that they both understood Eudoxus in the same manner: and sure none can pretend to understand him better now than Hipparchus did. If this was not the cause of his error, as it certainly must have been, yet it is an evident consequence of it, which such a man as Hipparchus could not avoid perceiving. In short, either he argued thus: *It is 1090, or say 1100 years since the Argonautic Expedition; and the Colures are now 11 deg. more backward than they were at that time; therefore they move 1 deg. in 100 years:* or he must have argued thus; *It is 1100 years since the Argonautic Expedition; the Equinoxes recede 1 deg. in 100 years, and consequently they were then 11 deg. distant from their present position.* If he had explained Eudoxus as Sir Isaac's adversaries do, he could not possibly have formed either of these conclusions.

6. The

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6. The Longitude of the Star Arcturus at the time of the Argonautic Expedition is found, by the abovemention'd method, to have been  $13^{\circ} 24' 52''$ . Hesiod <sup>e</sup> tells us that 60 days after the winter Solstice, it arose in his time just at Sun-set. If so, he flourished about 57 years after the Argonautic Expedition, or 100 years after the death of Solomon; that is, as has been shown, in the *Generation* or *Age* next after the Trojan war: and so indeed he himself tells us <sup>f</sup>? Is it possible to conceive that an astronomical Calculation of time, agreeing so nicely with certain matter of fact, can be false?

7. We may add here another argument of the same nature. The ancient Egyptians used the Lunisolar year of 360 days. But in the reign of Ammon, the father of Osiris or Sesac, the Thebans applying themselves to Navigation and Astronomy, determined the length of the Solar year by the heliacal risings and settings of the stars, and added five days to the old Calendar year <sup>g</sup>. In the reign of Amenophis, which was not long after, they probably began to make use of this year, and placed the *first day* of it upon the *Vernal Equinox*, having in the mean while sufficiently determined the time of the solstices <sup>h</sup>.

This

<sup>e</sup> Oper. & Di. v. 562. He lived at Ascra in Bœotia.

<sup>f</sup> Ibid. v. 172.

<sup>g</sup> This is probable, because the five additional days were dedicated to his five children, the Egyptians feigning they were added when these five Princes were born.

<sup>h</sup> This is also probable; for Diod. l. 1. p. 32. tells us they placed in the sepulchre of Amenophis a golden circle of 365 cubits in compass, divided into 365 equal parts, to represent all the days of the year, and noted upon

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This year being at length propagated into Chal-dæa, gave occasion to the year of Nabonassar <sup>h</sup>; for the years of Nabonassar, and those of Egypt, began on one and the same day, by both called Thoth, and were equal and in every respect the same. The first of Nabonassar began Feb. 26. of the old Roman year, 747 years before the Christian Æra, and 33 days 5 hours before the Vernal Equinox <sup>i</sup>. Now reckoning that their year of 365 days wants 5 hours 49 minutes of the Equinoctial year, the beginning of it must have moved backward 33 days 5 hours in 137 years: and consequently this year must have begun at first in Egypt upon the Vernal Equinox, according to the sun's mean motion, 137 years before the Æra of Nabonassar began; that is, in the year of the Julian period 3830, or 96 years after the death of Solomon: and if it began the

upon each day the heliacal risings and settings of the stars. This circle they certainly placed there in memory of his having introduced this year, and it remained till the invasion of Egypt by Cambyses King of Persia. We cannot suppose they could have determined the solstices to any exactness much sooner. For the same Author, l. 3. p. 13. says, that in the temple of Osiris, i. e. Sefac, the Priests appointed for that purpose filled 360 milk bowls, one every day, to find out the difference between the Calendar and the true Solar year; which was but a coarse way of observation, and yet being made in the temple of Osiris, must have been after Sefac's death, bettween whom and Amenophis reigned only Sefac's brother Orus.

<sup>h</sup> Sir Isaac differs here from the other Chronologers, who fancied that the Egyptians received this year from the Chaldeans. But it is not difficult to determine on which side the greatest appearance of truth lies.

<sup>i</sup> According to the sun's mean motion; for it is not likely the *Equation* should be known in this infancy of Astronomy.

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next day after the Equinox, it might be four years sooner, or only 92 after Solomon's death. Now the antient Greeks reckoned this Amenophis to have reigned in Egypt at the time of the Trojan War, feigning him to have been the son of Tithonus, Priam's elder brother, and to have come to his uncle's assistance from Susa, where he was with his army in the last year of that War. He was therefore of an age with Priam's elder children, and after he had finished the Memnonia at Susa, he might return to Egypt, and adorn it with buildings, obelisks and statues, and also settle the beginning of the new Egyptian year of 365 days about 90, or 95 years after the death of Solomon. And consequently the destruction of Troy was probably about 76 years after Solomon's death.

From all these circumstances, says the Author, grounded upon the coarse observations of the Antients, we may reckon it certain that the Argonautic Expedition was not ealier than the reign of Solomon: and if these Astronomical arguments be added to those taken from the mean length of the reigns of kings according to the course of nature, from the whole we may safely conclude that it was after the death of Solomon; and most probably about 43 years after it.

The Author having thus settled these four principal Periods (viz. the *Return of Sesostris into Egypt* from his conquests, about 14 years after the death of Solomon; the *Argonautic Expedition* about 43 years after the death of Solomon; the *Destruction of Troy* about 76 or 78 years after the death of Solomon; and the *Return of the Heraclides* into Peloponnesus about 156, or 158 years after the death of Solomon) proceeds

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proceeds to fix some other points of antient history. As,

I. That *Sesostris was the same King of Egypt with Bacchus and Osiris*.<sup>k</sup> For, i. Arrian<sup>l</sup> tells us the Arabians worshipped only two Gods, Cœlus (otherwise called Uranus and Jupiter Utranius) and Dionysus; and the latter for the glory of leading his army into India. Now Dionysus was Bacchus, who is by all Antiquity, both Egyptian and Greek, agreed to have been the same King of Egypt with Osiris. This Bacchus, according to Homer<sup>m</sup>, was caught in bed with Venus the mistress of Anchises and Cinyras, and the mother of Æneas, who all lived till the siege of Troy. And Hesiod<sup>n</sup> tells us that he married Ariadne the daughter of Minos, by whom he had Phlyas and Eumedon both Argonauts. By the testimony therefore both of Ho-

<sup>k</sup> Sir Isaac observes, that Sesostris, by reason of his great conquests, was celebrated by several names in the different languages of several nations. The Chaldeans, says he, called him *Belus*, i. e. the *Lord*; the Arabians *Bacchus*, i. e. the *Great*; the Phrygians, *Ma-fors*, *Mavors*, or *Mars*, i. e. the *Valiant*: whence the Amazons whom he carried from Thrace, and left at Thermodon, called themselves *the daughters of Mars*. The Egyptians before his reign called him their *Hero* or *Hercules* (though some pretend that the word is originally Phœnician, in which language *Harokal* signified a *Merchant*); and after his death, on account of the great works he had done to the Nile, they dedicated that river to him, and deified him by its names, *Sibor*, *Nilus*, and *Egyptus*; and the Greeks hearing them lament *O Sibor*, *Bou Sibor*, called him *Osiris* and *Busiris*.

<sup>l</sup> Lib. 7.

<sup>m</sup> Odyss. l. 8. v. 292. Homer calls him *Mars*, not *Bacchus*: but according to Sir Isaac they are the same, and they agree in their actions.

<sup>n</sup> Theog. v. 947.

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mer and Hesiod, who wrote before the Greeks had corrupted their antiquities, Bacchus was one Generation older than the *Argonautic Expedition*, and being King of all Egypt at the same time with Sesostris, must be one and the same with him.

2. Sesostris, Bacchus, and Osiris agree in their actions too. As they lived about the same time, they were all three Kings of all Egypt, reigned at Thebes, adorned that city, and were very potent both by sea and land, were great conquerors, carried their victories by land thro' Asia as far as India, came over the Hellespont, were there in danger of losing their armies, conquered Thrace, put a stop to their victories there, returned back thence into Egypt, left pillars with inscriptions in their conquests: All three having done all these actions, must have been one and the same king of Egypt; and this King can be no other than Sefac, as has been already shown <sup>o</sup>.

3. Thymætes <sup>p</sup>, contemporary to Orpheus, wrote a poem upon the exploits of Bacchus, who, he says, had Libyan women in his army, and amongst them Minerva, who commanded the women as he did the men. Diodorus <sup>q</sup> calls her Myrina, Queen of the Amazons in Lybia, and says that she was slain with many of her women by the Thracians and Scythians, who assisted Perseus in that battel which obliged Bacchus to return home. By the way he left

<sup>o</sup> Vid. p. 23, 24, 25.

<sup>p</sup> Diod. l. 3. p. 140.

<sup>q</sup> Id. l. 3. p. 131, 132.

<sup>r</sup> Paus. l. 2. c. 20.

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his women upon the river Thermodon under their new Queens Marthesio and Lampeto. Marthesia being slain was succeeded by her daughter Orithya, and she by Penthesilea. Now Theseus captivated and married Antiope the sister of Orithya; and Hercules made war upon the Amazons, and in the reign of Orithya and Penthesilea they came to the Trojan war. Therefore the first wars of the Amazons in Europe and Asia, and their settling at Thermodon, were but *one Generation* before these actions of Theseus and Hercules, and but *two* before the Trojan war, and so fall in with the expedition of Sesostris; and since they warred in the army of Bacchus or Osiris, these three must be the same person, and one and the same with Sesac.

4. Bacchus and Osiris were both the sons of Jupiter, whose Egyptian name was Ammon. Sesostris was also the son of Ammon, and built Thebes, which in honour of his father he called *No-Ammon*, and the Greeks interpreted *Diospolis*.

II. That the reign of Sesac ended in the fifth year of Asa <sup>t</sup>. For Asa in the 15<sup>th</sup> of his reign <sup>u</sup> was attacked by Zerah the Ethiopian, who having drowned Orus the son of Osiris in Eridanus, or the Nile, was then master of Egypt. Before that Asa had peace for ten years <sup>x</sup>, and was free from the dominion of Egypt, because of its being involved in wars at home;

<sup>s</sup> Diod. l. 3. p. 130. Schol. Apollon. l. 2. Ammian. l. 22. c. 8 Justin. l. 2. c. 4.

<sup>t</sup> 25 after the death of Solomon.

<sup>u</sup> 2 Chron. xiv. 9. and xv. 10, 11.

<sup>x</sup> 2 Chron. xiv. 1, 6.

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so that he had time to fortify Judæa, and raise that army of 580 thousand men, wherewith he utterly routed Zerah. Now none of these things could be done during the life of Sesac, whose servants the Israelites were <sup>1</sup>. Therefore in all probability it was in the fifth of Asa that Sesac, Sesostris, Bacchus, or Osiris was killed by his brother Japetus, Typhon, Python, or Neptune.

III. That *Cadmus brought Letters and Arts into Greece about the 16th of David's Reign*. For, 1. Androgeos the son of Minos, upon his overcoming in the *Athenæa*, or Quadrennial Games at Athens in his youth, was perfidiously slain out of envy. Minos having for this reason made war upon the Athenians, compelled them to send every eighth year seven beardless youths, and as many young virgins to Crete, to be given as a reward to him that should be victor in the like games instituted there in honour of Androgeos. Upon the third payment of this tribute, that is, 17 years after the end of the war, and about 19 or 20 after the death of Androgeos, Theseus became victor, and returned with Ariadne the daughter of Minos; but coming to the island Naxus, he there left her <sup>2</sup>. She was taken up by Glaucus an Egyptian commander at sea, and carried to Bacchus, or Sesostris, then returning in triumph from India, whose mistress she became. After his army was routed by Perseus the Greeks did him great honours, and built a temple to him at Argos, which they called the *Temple of the Cessian Bacchus*, because Ariadne was buried in it <sup>3</sup>. She died therefore towards

<sup>1</sup> 2 Chron. xii. 8.

<sup>2</sup> Evanth. ap. Athenæum. l. 67. p. 296.

<sup>3</sup> Paus. l. 2. c. 23.

the end of the war, just before the return of Sesostris into Egypt in the 14th of Rehoboam: for she accompanied him some time in his triumphs, after her being taken from Naxus at his return out of India, which must consequently have been 4 or 5 years before. Therefore the expedition of Theseus into Crete, and his leaving Ariadne in the island Naxus, must have been about the 9th or 10th of Rehoboam<sup>b</sup>. Now Androgeos was slain about 20 years before<sup>c</sup>, as has been said, being then about 20 or 22 years of age<sup>d</sup>; and his father Minos<sup>e</sup> might be about 25 years older, and so be born about the middle of David's reign<sup>f</sup>. But Europa, the sister of Cadmus, bore Minos very soon after her coming into Greece<sup>g</sup>; and her brother came about the same time with her, which consequently must have been near about the 16th of David's reign.

2. Rehoboam was born in the last year of K. David's reign; for he was 41 years old at

<sup>b</sup> This may be confirmed by another argument. It has been said ( p. 11 ) that Theseus was 50 years old *a little before* the Argonautic Expedition, 43 years after the death of Solomon. If so, he was born in the 33d of Solomon's reign, or rather sooner. Now at the time of his going to Crete he was a *beardless* young man, and in the 10th of Rehoboam, according to this account, he must have been 17 or 18, or rather more.

<sup>c</sup> i. e. in the 29th or 30th of Solomon.

<sup>d</sup> i. e. he was born in the 7th or 8th of Solomon.

<sup>e</sup> Chronologers have made two Kings of Crete of this name, of whom they pretend the father of Androgeos was grandson to him that was born of Europa.

<sup>f</sup> On the 22d or 23d of David. If you suppose Minos 50 years older than his son Androgeos, his birth will fall on the 18th of David.

<sup>g</sup> For it was fabled that Jupiter in the shape of a bull, having carried her out of Asia into Europe, ravished her and begot Minos.

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the death of his father Solomon <sup>h</sup>, who might therefore be born in the 18th of David, or before <sup>i</sup>. Two or three years before his birth <sup>k</sup>, David besieged Rabbah ; before this siege <sup>l</sup> he vanquished the Ammonites and their confederates the Syrians ; and before this war begun, he smote Moab, Ammon and Edom <sup>m</sup>, and made the Edomites fly, some into Egypt with their young King Hadad <sup>n</sup>, and others to the Philistines ; and before this he had several battels with the Philistines. Now all these things being done before Solomon's birth, and also after David's coming from Hebron to Jerusalem in the 8th year of his reign ; we cannot err above two or three years, if we place the victory over Edom in the 11th or 12th, and that over Ammon and the Syrians in the 14th of David's reign. Add that Hadad, who upon this victory over the Edomites fled into Egypt being yet a little child, grew up, married the sister of Pharaoh's Queen, and had a son by her before the death of David <sup>o</sup>. David therefore having conquered the Edomites in the 12th of his reign, some of them, especially the Merchants and Seamen, fled from the Red Sea to the Philistines upon the Medi-

<sup>h</sup> 1 Kings xiv. 21. and Solomon reigned 40 years.  
ibid. xi. 42.

<sup>i</sup> That is, he might be 22 or more, when his eldest son was born : for David also reigned 40 years, 1 King. ii. 11.

<sup>k</sup> For David fell in love with Bathsheba, and lay with her while his army besieged Rabbah ; and Solomon was his second child by her, for the eldest died. 2 Sam. xi. 1, 2. Ibid. c. xii.

<sup>l</sup> 2 Sam. c. x. & c. xi. 1.

<sup>m</sup> 2 Sam. c. viii.

<sup>n</sup> 1 Kings xi. 17.

<sup>o</sup> 1 Kings xi. 19, & seq.

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terrenean, where they fortify'd Azoth <sup>p</sup>. The Philistims being now grown strong by the accession of the Edomites, and of the shepherds driven out of Egypt about this time, seized Zidon, a town very convenient for the Merchants that came from the Red Sea. Upon this the Zidonians fled by Sea to Tyre <sup>q</sup>, Aradus <sup>r</sup>, and other havens in Asia minor, Greece and Lybia. For they went with a great multitude <sup>s</sup>, not to seek Europa, as was pretended, but to seek new seats, and therefore fled from their enemies. While some fled to Asia minor, Cilicia, and Greece, under Cadmus and his brothers; others fled to Lybia under other Commanders, and there built several walled towns <sup>t</sup>, from whence many went afterwards with the great Bacchus in his armies: and their Leader was also there called *Cadmus*, i. e. an *Eastern man*, and his wife *Sithonis*, i. e. a *Zidonian*. By these circumstances, says our Author, the taking of Zidon, the flight of it's inhabitants, the building of Tyre and Thebes, and the beginning of the reigns of Abibalus and Cadmus over them, are fixed to the 15th or 16th of David's reign.

3. All this is strongly confirmed by what follows. Tatian <sup>u</sup> says, there were three ancient

<sup>p</sup> Steph. in *Azoth*.

<sup>q</sup> Just. l. 18. This could not be long before Solomon; for in the beginning of his reign, he calls the inhabitants of Tyre *Zidonians*, 1 Kings v. 6. so that these new comers had not yet lost their old name. And Isaiah xxiii. 2, 12. calls Tyre the *daughter of Zidon*, and the *isle which the merchants of Zidon have replenished*.

<sup>r</sup> Strab. l. 16.

<sup>s</sup> Conon. l. 32. &c 37.

<sup>t</sup> Nonn. Dyonyiac. l. 13. ver. 333.

<sup>u</sup> Cont. Græc.

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Phœnician Historians, translated into Greek by Lætus, who all related under which of their Kings the rapture of Europa happened, and mentioned the league between Solomon and Hiram; and he adds, that the same was to be found in Menander of Pergamus. And Josephus<sup>w</sup> tells us, that the annals of the Tyrians from the days of Abibalus and Hiram were extant in his time, and that Menander of Pergamus translated them into Greek; that Hiram's friendship for Solomon was mentioned in them; and that the Temple was founded in the 11th of Hiram, which was the 4th of Solomon<sup>x</sup>. Now by the testimony of Menander and the ancient Phœnician writers abovementioned, the rapture of Europa, and consequently the arrival of her brother Cadmus in Greece, happened within the reigns of the kings of Tyre mentioned in these Histories; and therefore not before the reign of Abibalus the first of them and father of Hiram, nor before that of David who was his contemporary. It follows therefore that Solomon reigned in the times between the raptures of Europa and Helena, and that Europa and her brother Cadmus flourished in the days of David; that Minos, the son of Europa, flourished in the reign of Solomon, and part of the reign of Rehoboam; and that the children of Minos (*viz.* Androgeos his eldest son, Deucalion his youngest and one of the Argonauts, Ariadne the mistress first of Theseus and then of Bacchus<sup>y</sup>, and Phœdrat<sup>the</sup> wife of Theseus) flourished

<sup>w</sup> Antiq. l. 8. c. 5. & l. 9 c. 14.

<sup>x</sup> 1 Kings vi. 1.

<sup>y</sup> Bacchus is said to have been the son of Semele, the daughter of Cadmus. And if Bacchus be Sesostris and Sefac,

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flourished in the latter days of Solomon, and in the reigns of Rehoboam, Abijah and Asa; Idomeneus, the grandson of Minos, was at the siege of Troy<sup>z</sup>; Hiram succeeded his father Abibalus in the 33d of <sup>a</sup> David; Abibalus founded the kingdom of Tyre 16 or 18 years before, about the 15th or 16th of David, when Zidon was taken by the Philistines; and the Zidonians fled at the same time under the conduct of Cadmus, and other leaders, to seek new seats. Therefore, according to the annals of Tyre and the ancient Phœnician historians, Abibalus, Cadmus and Europa, fled from Zidon, and the two latter came into Greece about the 16th of David's reign <sup>b</sup>.

Sesac, this is a new proof that Cadmus flourished in David's time. Add, that soon after the return of Sesostris, Phryxus and Helle fled from their step-mother Ino the daughter of Cadmus, in a ship whose ensign was a golden Ram, to Æetes whom Sesostris had left in Colchis. Ino was alive therefore in the 14th of Rehoboam, and consequently her father Cadmus could not be older than David.

<sup>z</sup> The siege of Troy being fixed to the 76th or 78th. after Solomon's death, and Minos being the nephew of Cadmus, this is a further argument for placing the arrival of the latter in Greece in the days of David.

<sup>a</sup> In Sir I.'s Chronol. p. 115. there is a great error of the press, 23 being printed instead of 33. For the Temple being founded in the 4th of Solomon, and 11th of Hiram, and David having reigned 40 years, Hiram must have succeeded his father in the 33d of David.

<sup>b</sup> The Author makes use of this argument also to confirm his opinion about the time of the Argonautic Expedition, which being about three generations later than the coming of Cadmus and Europa into Greece, could not be much earlier than 43 years after the death of Solomon.

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IV. That the Phœnicians of Tyre were driven from the Red-Sea by the Edomites, about 87 years after the death of Solomon. 1. The inhabitants of Zidon, after it was seized by the Philistins and Edomites, as above mentioned, being still possessed of the trade of the Mediterranean, the Tyrians carried on that of the Red-Sea in conjunction with Solomon and the succeeding Kings of Judah, till after the Trojan war; and hence it is that Homer celebrates Sidon, but says nothing of Tyre: and so also did the Merchants of Aradus, Arpad, or Arvad; for in the Persian gulph were two islands called Tyre and Aradus, which had temples like the Phœnician c. At length, in the reign of Jehoram, Edom revolted d from Judah, whereby the trade of the Tyrians upon the Red-Sea being interrupted, they built ships for commerce upon the Mediterranean, and began to make long voyages there to places not yet frequented by the Zidonians; some to the coasts of Afric beyond the Syrtes, where they built Adrymetum, Carthage, Leptis, Utica, and Capsa; others to the coasts of Spain, and there founded Gades, Carteia and Tartessus; others still further, to the fortunate islands, Britain, and Thule. Now Jehoram reigned 8 years, the two last of which he was sick in his bowels, and so could not then go out to war, as he did e, against the Edomites. Place their revolt therefore in the middle of the first six years, and it will fall upon the

c Strab. l. 16.

d 2 Chron. xxi. 8, 10. and 2 Kings viii. 20, 22.

e 2 Chron. xxi. 9.

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5th <sup>f</sup> of Pygmalion King of Tyre, and so was about 12 or 15 after the taking of Troy; and then it was that the Tyrians, by reason of this revolt, retired from the Red-Sea, and began long voyages on the Mediterranean; an instance whereof we have in Dido, who on the 7th of Pygmalion <sup>g</sup> sailed from Tyre to the coast of Afric, and there built Carthage. This gave occasion to the tradition among the Persians and the Phœnicians themselves, that the latter came originally from the Red-Sea <sup>h</sup>, and immediately undertook long voyages on the Mediterranean.

2. Strabo <sup>i</sup> speaking of the first men who left the coasts, ventured out into the deep, and undertook long voyages, names Bacchus, Hercules, Jason, Ulysses and Menelaus; and adds, that the navigation of the Phœnicians was celebrated, who went beyond the pillars of Hercules, and built cities both there and in the middle of the Sea-coast of Afric, *presently after the Trojan war*. These Phœnicians were the Ty-

<sup>f</sup> For from the 1st of Hiram, or 33d of David, to the 7th of Pygmalion, Josephus l. 8. 2. from the Tyrian Archives reckons 137 years 8 months. Add together the 7 years 6 months which David reigned after Hiram came to the crown, the 40 years for Solomon, 17 for Rehoboam, 3 for Abijah, 40 for Asa, 25 for Jehosaphat and the 3 first of Jehoram, the sum is 135, and 6 months, which falls in with the 5th of Pygmalion, and the 88th after Solomon's death: and Troy was taken about 76 years after it.

<sup>g</sup> Joseph. l. 1. cont. Apion.

<sup>h</sup> Herod. l. 1. & l. 7. Plin. l. 4. c. 20. Edom, Erythra and Phœnicia, all signify a red colour. See Strab. l. 1. p. 42.

<sup>i</sup> Strab. l. 1. p. 48.

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rians <sup>k</sup>, who built Carthage in Afric, Carteia in Spain, and Gades in the island of that name without the Straits ; and gave the name of Hercules to their leader, and Heraclea to the city Carteia which he built. Hercules was also called Melcartus, *i. e.* King of Carteia. After his death they built a Temple <sup>l</sup> to him in Gades, and adorned it with the sculptures of his labours, his hydra, and the horses to whom he threw Diomedes to be devoured. In this Temple was Teucer's golden belt, and Pygmalion's golden olive bearing smaragdine fruit ; which plainly shew it was built about their time. The Tyrian Hercules could not be older than the Trojan war, because the Tyrians did not begin to navigate the Mediterranean till after that war ; for Homer and Hesiod knew nothing of it, and yet this Tyrian Hercules went to the coasts of Spain, and was buried in Gades <sup>m</sup>.

V. That the Greeks began soon after the time of Lycurgus to build Triremes, and to send Colonies into Sicily and Italy, which gave the name of *Graecia magna* to those countries. 1. It has been showed above <sup>n</sup>, that Lycurgus flourished a little more than 300 years before the end of the Peloponnesian war. Now Thucydides <sup>o</sup> says, that the Corinthians were the first among the Greeks who built Triremes, and that a Ship-carpenter went from Corinth to Samos, where he built four Ships, 300 years before the end of

<sup>k</sup> Boch. Can. l. 1. c. 34.

<sup>l</sup> Philostr. in vit. Apollon. l. 5. c. 1. apud Photium.

<sup>m</sup> Arnob. l. 1. & Mela.

<sup>n</sup> Pag. 16, 17, 18.

<sup>o</sup> Lib. 6. sub init. Euseb. Chron.

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the Peloponnesian war <sup>p</sup>, and that 260 years before the end of that war <sup>q</sup> there was a sea-fight between the Corinthians and Corcyraeans, which was the oldest in history.

2. Thucydides says also, that the *first* colony which the Greeks sent into Sicily, went from Chalcis in Eubœa, and built Naxus; that the next year Archias went from Corinth, and built Syracuse; and that about the same time Lamis went thither with a colony from Megara, and lived first at Tropilum, then at Leontini, and died at Thapsus near Syracuse; that after his death, this colony was invited by Hyblo to Megara in Sicily, where they lived 245 years, till they were expelled by Gelo. Now Gelo flourished about 78 years before the end of the Peloponnesian war: Count back the 78 and 245 years, and about 12 more for the reign of Lamis after his coming into Sicily, and this reckoning will place the building of Syracuse 335 years <sup>r</sup> before the end of the Peloponnesian war: and about that time it is placed by Eusebius, and others. But it might probably be 20 or 30 years later; for the antiquities of those days were always raised more or less by the Greeks <sup>s</sup>.

### VI. That

<sup>p</sup> i. e. in the 19th Olympiad.

<sup>q</sup> i. e. in the 29th Olymp.

<sup>r</sup> i. e. in the 10th Olympiad.

<sup>s</sup> The Author uses this argument to confirm the time to which he had above fixed the siege of Troy. Thucydides in the same place tells us, that the Greeks began to come into Sicily almost 300 years after the Siculi had invaded that island with an army from Italy. Suppose it 280 years after, and the building of Syracuse 310 years before the end of the Peloponnesian War; then that

VI. That *Phidon was contemporary to Solon, and presided in the Olympic games in the 45th Olympiad.* 1. The kingdom of Macedon was founded by Caranus and Perdiccas <sup>t</sup>, who fled from Argos in the reign of Phidon the brother of Caranus. Alexander the son of Amyntas K. of Macedon was contemporary to Xerxes K. of Persia, and died An. 4. Olymp. 79. He was succeeded by Perdiccas, and he by his son Archelaus, who was the 9th King of Macedon <sup>u</sup>. Now, by reckoning above 40 years a-piece to these Kings, Chronologers have made Phidon and Caranus older than the Olympiads. But if you reckon them at the medium of 18 or 20 years a-piece, the first seven reigns counted back from the death of the said Alexander, An. 4. Olymp. 79, will place the dominion of Phidon, and the beginning of the kingdom of Macedon about the 46th or 47th Olympiad.

2. It could scarce be earlier; for Leocides the son of Phidon, and Megacles the son of Alcmæon, at one and the same time courted Agarista the daughter of Clisthenes King of Sicyon <sup>w</sup>. Therefore Phidon and Alcmæon were contemporaneous. Now the Amphictyons, by the advice

that invasion of Sicily by the Siculi will have been 590 years before the end of that war, i. e. about the 27th of Solomon's reign. Hellanicus (ap. Dionys. l. 1. p. 15.) says it was in the third generation, and Philistius of Syracuse that it was 80 years before the Trojan War, which must consequently have been later than the days of Solomon and Rehoboam, and could not be much earlier than where Sir Isaac has placed it.

<sup>t</sup> Herodot. l. 8. c. 137.

<sup>u</sup> Thucyd. l. 2. ad extr.

<sup>w</sup> Herodot. l. 6. c. 127.

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of Solon, made Alcmæon, Clisthenes and Eurolycus their generals in the war against Cirrha, which according to the marbles was conquered An. 2. Olymp. 47. Phidon therefore, and his brother Caranus, were contemporary to Solon, Alcmæon, Clisthenes and Eurolycus, and flourished about the 48th or 49th Olympiad. They were also contemporary in their latter days to Crœsus; for Solon conversed with him, and Alcmæon entertained and conducted the messengers which he sent to consult the Oracle at Delphi An. 1. Olymp. 56. according to the marbles. But these times taken from the marbles having been collected by reckoning the reigns of Kings equipollent to generations, and three of them to 100 years or more; and the reigns of Kings being really shorter, one with another, in the proportion of about 4 to 7; the Chronology of the marbles till the conquest of Media by Cyrus, An. 4. Olymp. 60. will come much nearer the truth, if reduced in that proportion. By this reckoning Cirrha was conquered An. 1. Olymp. 53; Alcmæon entertained the messengers of Crœsus An. 1. Olymp. 58. four years before the conquest of Sardes by Cyrus; and the tyranny of Pisistratus began at Athens An. 3. Olymp. 57. instead of An. 4. Olymp. 54.

3. Iphitus<sup>a</sup> and his successors presided both in the temple of Jupiter Olympius and in the Olympic games, till the 26th Olympiad, the victors being always rewarded with a *Tripos*. But then the Pisæans getting above the Eleans began to preside, rewarded the victors with a crown, and instituted the Carnæa to Apollo.

<sup>a</sup> Strab. l. 8. p. 355.

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They continued to preside till Phidion interrupted them, which he did in the 49th Olympiad. For in the 48th the <sup>b</sup> Pisœans having confederated with several Greeks fell upon the Eleans, and in the end were beaten. During this war it was very probably that Phidion presided in the Olympic games; for in the 50th Olympiad, to put an end to the contentions of the Kings about presiding, two men were chosen by lot out of the city Elis to preside <sup>c</sup>.

VII. *The time of Draco's being Archon, of Solon's making his laws and visiting Crœsus.* According to Ptolomy's Canon Cyrus took Babylon nine years before his death, or An. Nabonass. 209. and An. 2. Olymp. 60; he took Sardes An. 1. Olymp. 59. as Scaliger collects from Socrates. Now Crœsus was at that time King of Lydia, and had reigned 14 years, and therefore he began to reign An. 3. Olymp. 55. After Solon had made his laws, he obliged the Athenians by oath to observe them till he returned from his travels. He staid abroad 10 years, and

<sup>b</sup> Pauf. l. 5. c. 9.

<sup>c</sup> This agrees perfectly well with the period of the Return of the Heraclides, as determined above. For Strabo (18. p. 358) says, that Phidion was the tenth from Temenus, one of the three brothers who led back the Heraclides, and had the kingdom of Argos for his share; not the tenth king, but the tenth from father to son, including Temenus. If 27 years be reckoned to a generation, the 9 intervals will amount to 243, which counted back from the 48th Olympiad, in which Phidion flourished, will place the Return of the Heraclides about 50 years before the first Olymp. as above. Chronologers have generally reckoned 515 years between that Return and the 48th Olymp. and Phidion the 7th from Temenus, which is at the rate of 85 years to a generation, one with another, and therefore not to be admitted.

upon

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upon his return found Pisistratus began to affect the tyranny, which made him travel once more ; and about this time Crœsus invited him to Sardes. Now before Solon went to Sardes, Crœsus had conquered all Asia minor, as far as the river Halys ; and therefore he received Solon's visit towards the latter part of his reign ; so that we may place it upon the 9th year thereof, An. 3. Olymp. 57 ; and the Legislature of Solon 12 years earlier, An. 3. Olymp. 54 ; and that of Draco 10 years earlier still, An. 1. Olymp. 52. After Solon had visited Crœsus, he went into Cilicia and other parts, and died abroad the next year, which was the 2d of the tyranny of Pisistratus, An. 4. Olymp. 57.

" We have now shewed, says our great Author, that the Phœnicians of Zidon, under the conduct of Cadmus and other Captains, flying from their enemies, came into Greece with Letters and other arts, about the 16th year of King David's reign ; that Europa, the sister of Cadmus, fled some days before him from Zidon, and came to Crete; where she became the mother of Minos, about the 18th or 20th year of David's reign ; that Seosiris and the great Bacchus, and by consequence also Osiris, were one and the same King of Egypt with Sesoas, came out of it in the 5th year of Rehoboam to invade the nations, and died 25 years after Solomon ; that the Argonautic Expedition was about 43 years after the death of Solomon ; that Troy was taken about 76 or 78 years after the death of Solomon ; that the Phœnicians of Tyre were driven from the Red Sea by the Edomites, about 87 years after the death of Solomon, and within two or three

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" years began to make long voyages upon the  
" Mediterranean, sailing to Spain, and be-  
" yond, under a Commander, whom for his  
" industry, conduct and discoveries, they ho-  
" noured with the names of Melcartus and Her-  
" cules : that the return of the Heraclides into  
" Peloponnesus, was about 158 years after the  
" death of Solomon ; that Lycurgus the Legi-  
" slator reigned at Sparta, and gave the three  
" Discs to the Olympic treasury, An. 1. O-  
" lymp. 18. or 273 years after the death of So-  
" lomon, the *Quinquerium* being at that time  
" added to the Olympic games ; that the  
" Greeks began soon after to build *Triremes*,  
" and to send colonies into Sicily and Italy,  
" which gave the name of *Græcia magna* to  
" those countries ; that the first Messenian war  
" ended about 350 years after the death of So-  
" lomon <sup>d</sup> or An. 1. Olymp. 37 ; that Phidion  
" was contemporary to Solon, and presided in  
" the Olympic games in the 49th Olympiad,  
" or 397 years after the death of Solomon ; that  
" Draco was Archon, and made his laws An. 1.  
" Olymp. 52 ; and Solon, An. 3. Olymp. 54 ; and  
" that Solon visited Croesus An. 3. Olymp. 57, or  
" 433 years after the death of Solomon ; and  
" Sardes was taken by Cyrus 438 years, and Ba-  
" bylon by Cyrus 443 years, and Ecbatane by  
" Cyrus 445 years after the death of Solomon :  
" And these periods being settled, they become  
" a foundation for building the Chronology of  
" ancient times upon them ; and nothing  
" more remains for settling such a Chronology,

<sup>d</sup> See p. 14, 15. and note i. The Return of the  
Heraclides was 158 years after the death of Solomon,  
and the end of the first Messenian war 190 years later  
than that Return : which two sums make about 350.

" than

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" than to make these periods a little exacter, if  
" it can be, and to shew how the antiquities of  
" Greece, Egypt, Assyria, Chaldaea and Me-  
" dia, may suit therewith.

This our great Author proceeds to execute in the remaining part of the Work. But as the arguments he uses consist of several chains of historical facts which cannot possibly be shortened, I shall only mention the chief corrections he makes in the Chronology of ancient Empires, particularly with respect to the times of their Rise and Fall.

The *Egyptians* antiently boasted of a very great and lasting Empire under their Kings Ammon, Osiris, Bacchus, Sesostris, Hercules, Memnon, &c. reaching Eastward to the Indies, and Westward to the Atlantic Ocean; and out of vanity made this monarchy some thousands of years older than the world. But Sir Isaac shows that Ammon the eldest of those Princes was contemporary to David, and married his daughter to Solomon, about the year before Christ 1019; and that his son Sesostris, called also Osiris, Bacchus, Hercules, and Sefac, was about the same Age with Rehoboam, and spoiled the temple in his reign about 974 years before Christ. For 1. Besides what has been said of Sesostris above, who certainly lived in the age of the Gods of Egypt, being deified by several names, Neptune and his son Atlas made war upon the Gods, who were the founders of the Empire of Egypt; and Ulysses found Calypso the daughter of Atlas in the island Ogygia, perhaps Gadir, presently after the Trojan war, which therefore was but two generations later than the wars of the Gods, and the rise of the Empire of Egypt. 2. This same Neptune, assisted by Apollo or

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Orus, fortified Troy with a wall in the reign of Laomedon the father of Priam, and left many natural children in Greece, some of whom were Argonauts, and others contemporary to them. So that he and the Gods of Egypt flourished only one generation before the Argonautic Expedition. 3. All historians <sup>f</sup> agree that Menes reigned in Egypt next after the Gods, turned theriver into a new channel, made a bridge upon it, and over-against the place where Grand-Cairo now stands built Memphis, and the body of a magnificent temple to Vulcan. Now all these circumstances agree also to Memnon or Amenophis, from whom Memphis had its Egyptian names Moph, Noph, Menof or Menuf, as it is still called by the Arabian historians. The Greeks, before the days of Hesiod, feigned that Memnon or Amenophis was the son of Tithonus the elder brother of Priam, who being a beautiful youth, was carried into Ethiopia among other captives to Sesostris. Memnon or Amenophis was therefore, according to those antient Greeks, one generation younger than Tithonus and his brother Priam, and was born after the return of Sesostris into Egypt; suppose 16 or 20 years after the death of Solomon. He is said to have lived very long, and so might dye about 95 years after Solomon, as we reckoned above. Sir Isaac thinks him to have been the son of Zerah the Ethiopian whom he succeeded. His successors Rameses, Mœris, Asychis, and Psammiticus built the Western, Northern, Eastern, and Southern Porticos of the temple of Vulcan, which Menes or Amenophis founded; Psammiticus, who built the last, lived 300 years

<sup>f</sup> Herod. l. 2.

after

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after the defeat of Zerah by Asa, and it is not likely that this temple could be more than 300 years in building. From these things it follows, that the reign of the Gods of Egypt, whom Amenophis immediately succeeded in the days of Asa, could not be more antient than Sir Isaac has made it. 4 Add, that Solon having travelled into Egypt, and conversed with the priests of Sais about their antiquities, wrote a Poem of what he had learnt ; and from thence Plato <sup>f</sup> tells us, that the wars of the great Gods of Egypt were in the days of Cecrops and Erechtheus, and a little before Theseus, or about one generation before the Argonautic Expedition.

Osiris or Sesostris being slain in the 5th of Asa by his brother Japetus, whom the Egyptians called Typhon, Python, and Neptune, the Libyans under Japetus, and his son Atlas, invaded Egypt, and raised that famous war between the gods and the giants, from whence the Nile had the name of Eridanus. But Orus the son of Osiris having prevailed by the assistance of the Ethiopians, reigned till the 15th of Asa ; and then Zerah having invaded Egypt with an army of Ethiopians, drowned Orus, the Phæton of the Poets, in Eridanus. Zerah was that same year routed by Asa, so that he could not recover himself, and was succeeded by Amenophis, a youth of the royal family of the Ethiopians, and probably his son. But the people of the lower Egypt revolting from him set up Osarsiphus for their king, and calling in a great body of Phœnicians to support him obliged Amenophis, with the remains of his father's army, to retire from the lower Egypt to Memphis, which he built and fortified against Osarsiphus. After this he retired into Ethiopia,

<sup>f</sup> In Timæo, & Critia.

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where he staid 13 years; and then coming back with a great army subdued the lower Egypt, expelling the people who had lately been called in from Phœnicia. And this Sir Isaac takes to be the second expulsion of the shepherds, the first having been, he thinks, in the days of Samuel and Eli, and in the reigns of Misphragmuthosis and Amosis. In the midst of these distractions the Princes of Greece thinking this a good opportunity to free themselves from the yoke of Egypt which Sesostris had laid upon them, contrived the Argonautic Expedition, and sent a solemn embassy to the nations upon the coasts of the Mediterranean and Euxine seas for that purpose, about 43 years after the death of Solomon; and by these things the mighty Empire of Egypt was broken to pieces. About the year before Christ 788, the Assyrians and Ethiopians revolted from Asychis, and Egypt itself was again divided into several small kingdoms. Sabacon the Ethiopian taking advantage of this division invaded and conquered Egypt about 751 years before Christ, and three or four before the Æra of Nabonassar; the Egyptians who fled from him to Babylon having carried the form of their year thither. About 80 years after this, and 671 before Christ, Aserhadon king of Assyria subdued Egypt, and committed the government of it to twelve Princes, who after his death revolted from the Assyrians, and reigned there together for 15 years; and then Psammiticus, one of them, conquered all the rest. At last, in the year of Nabonassar 178, before Christ 569, Nebuchadnezzar invaded and subdued Egypt, which continued subject to Babylon for 40 years, till the death of Cyrus; and then recovering its liberty, it was again conquered

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quered by Cambyses, An. Nabonass. 223 or 224, before Christ 526, and has ever since continued in servitude, as was predicted by the Prophets.

The Empire of the *Affyrians* is made as old as Noah's flood within 60 or 70 years by Ctesias, and the antient Greek and Latin Writers who copied from him, and is supposed to have been founded by Nimrod. Sir Isaac allows that Nimrod founded a kingdom at Babylon, and perhaps extended it into Affyria; and adds, that it was but of small extent, if compared with the Empires which rose up afterwards, being confined to the fertile plains of Chaldaea, Chalonitis, and Affyria, watered by the Tigris and Euphrates: and that if it had been greater, it could not have continued long so, it being the custom in those early ages for every father to divide his territories among his sons. Thus, says he, Noah was king of all the world, Cham of all Afric, and Japhet of all Europe and Asia minor, but left no standing kingdoms. For, 1. The four kings who in the days of Abraham invaded the southern coast of Canaan, came from the countries where Nimrod had reigned, and perhaps were some of his posterity who had shared his conquests. After the days of Nimrod we hear no more of an Affyrian Empire till the days of Pul, 790 years before Christ. Homer is entirely silent about it, though he celebrates the kings of Egypt and of Persia. Nay, 2. It appears from scripture & history, that all the countries over which the Empire of Affyria could be supposed to extend, were subject to

\* Judg. iii. 8. 2 Sam. viii. and x. Am. i. 5. 2 Kings xvii. 31. and xix. 12. Gen. xii. and x. 10. Isa. x. 9.  
other

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other Lords than the Assyrians at the very time when this Empire is supposed to flourish, and continued so till the days of Pul and his successors. Sefac and Memnon were great conquerors, and reigned over Chaldæa, Assyria, and Persia ; and yet in their histories there is not a word of any opposition made to them by an Assyrian Empire then standing : but on the contrary, Susiana, Media, Bactria, Armenia, Cappadocia, &c. were conquered by them, and continued in subjection to the kings of Egypt till after the long reign of Rameſes the son of Memnon ; which things are utterly inconsistent with the being of an Assyrian Empire before and at that time. 3. The golden cup of Semiramis was preserved till the conquest of Croesus by Darius the Mede 549 years before Christ, which makes it very improbable she should have lived so many ages before that time, as Chronologers have generally reckoned she did <sup>h</sup>. 5. Niniveh the capital of the Assyrian Empire, though it was a large city in the days of Jonah, (who prophesied in the latter end of the reign of Jehoahaz, and the beginning of the reign of Joash, kings of Israel, then afflicted by the kings of Syria, about 60 years before the reign of Pul,) was full of pastures for cattle, so that it contained only 120 thousand persons ; and was not yet grown so great and potent, as not to be terrified at the preaching of the Prophet, nor above the fear of being invaded and ruined by it's neighbours within 40 days. It had indeed got free from

<sup>h</sup> Sir Isaac makes Semiramis to be the Queen of Nabonassar Pul's younger son, who, he says, finished the city of Babylon which his father Pul had founded, and called one of the gates of it by the name of his Queen Semiramis.

the

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the dominion of Egypt some time before, and had a Monarch of its own, but he was not yet called the king of Assyria, but the king of Nineveh only<sup>i</sup>; and his Proclamation for a Fast was not published in several nations, nor in all Assyria, but only in that city, and perhaps the villages and suburbs thereof. But soon after, viz. in the reign of Pul, its Kings began to be called Kings of Assyria. 6. Amos prophesied in the reign of Jeroboam the son of Joash, about ten or twenty years before the reign of Pul; and he speaking<sup>k</sup> of the judgments which God threatened to bring upon Israel by the Assyrians, does not name them, but calls them *a nation to be raised up*. Whereas in the books of the other prophets, which were written after the monarchy grew up, it is openly named upon all occasions; but in this of Amos not once, though the captivity of Israel and Syria by the Assyrians be the subject of the prophecy, and that of Israel often threatened: he only says in general, that Syria should go into captivity beyond Kir, and Israel be carried away beyond Damascus, by *a nation to be raised up*, whom they yet feared not. 7. The same prophet<sup>l</sup> threatening Israel with what had lately befallen other nations, mentions no place then conquered by the Assyrians, except one, Calneh<sup>m</sup> or Chalonitis, which stood upon the Tigris between Babylon and Nineveh. The other places, Gath and Hamath, with the fate of which he threatens his countrymen, had been conquered just before, the one by Uzziah<sup>n</sup> K. of Judah, and the other by Jeroboam<sup>o</sup> King

<sup>i</sup> Jon. iii. 6, 7.

<sup>k</sup> Amos vi. 13, 14.

<sup>l</sup> Amos vi. 2.

<sup>m</sup> Calneh or Calno was founded by Nimrod, and stood where Bagdad now stands.

<sup>n</sup> 2 Chron. xxvi. 6.

<sup>o</sup> 2 Kings xiv. 25.

of

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of Israel: and this argues that the King of Nineveh was but just beginning that vast career of victories which we read of soon after, in the message which Sennacherib (when warring in Syria, about seven years after the captivity of the ten tribes, and in the 16th Olympiad) sent to the K. of Judah <sup>P</sup> and also in Isaiah <sup>q</sup>; where the destruction brought upon *all the Countries* round about Assyria, is recited as fresh in the memory of the Israelites. 8. All these Nations <sup>r</sup> had till now their several gods, and each accounted his god the god of his own land, and the defender thereof against the gods of the neighbouring countries, and particularly against those of Assyria; and therefore they were never till now united under the Assyrian monarchy, especially seeing the King of Assyria does not boast of their being conquered oftener than once. 9. Immediately after the return of the Jews from the Babylonian captivity, they are represented as having been afflicted *since the time of the kings of Assyria unto that day*; that is, from the rise of the Assyrian Empire; and Palestine was not molested by the Assyrians till the days of Pul, who with his Successors afflicted Israel, and conquered the nations round about them: Israel continued in its greatness till Pul's time; for after Jeroboam had conquered Damascus and Hamath, his Successor Menahem destroyed Tiphrah with its territories upon Euphrates, because they opened not to him; but Pul being now grown formidable by some victories, obliged Menahem to buy his peace. From all these cir-

<sup>P</sup> 2 Kings xix. 11.

<sup>q</sup> Isa. x. 8.

<sup>r</sup> 2 Kings xvii. 24, 30, 31. and xviii. 33, 34, 35.  
2 Chron. xxxii. 13, 15.

cumstances,

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circumstances, Pul may be justly reckoned the first Conqueror and Founder of this Empire; for *God stirred up the spirit of Pul, and the spirit of Tiglath-Pileser King of Assyria* <sup>s</sup>.

When Pul died, he was succeeded at Nineveh by his eldest son Tiglath-Pileser, at the same time that he left Babylon with the Province of Chaldæa to his younger son Nabonassar; but in the 68th year of Nabonassar, it was again united to the Assyrian Empire by Afferhadon, the son of Sennacherib. This Sennacherib invaded Phænicia in the 14th of Hezekiah, and attempted Egypt; but Sethon, or Sevechus K. of Egypt, and Tirhakah King of Ethiopia coming against him, he lost in one night 185 thousand men <sup>t</sup>. Upon this defeat he returned in haste to Nineveh, where he was soon after slain by two of his sons. The Medes, encouraged by the great slaughter of his army, which had exceedingly weakened him, took that opportunity <sup>u</sup> to revolt from the Assyrians. In the year of Nabonassar 123, Nabopolassar <sup>w</sup> General of Chyniladon's forces in Chaldæa revolted from him, and became King of Babylon. At length Nebuchadnezzar, the son of Nabopolassar, mar-

<sup>s</sup> 1 Chron. v. 20.

<sup>t</sup> As some say by a plague, or perhaps by lightning, or a fiery wind which blows sometimes in the deserts of Afric; or rather he was surprised in the night by the two Kings: for, in memory of this action, the Egyptians erected a statue to Sethon, with a *Mouse* in his hand, which was their symbol of *Destruction*. Some not understanding this, pretended that a great multitude of Mice gnawed all the bow-strings of the Assyrians in one night, so that they became an easy prey to their enemies.

<sup>u</sup> Tobit i. 15.

<sup>w</sup> Alex. Polyhist. apud Euseb. in Chron. p. 46. &c ap. Syncell. p. 210.

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ried Amyite, the sister of Cyaxeres, and daughter of Astyages King of Media. These two families being thus united, conspired against the Assyrians; and Nebuchadnezzar and Cyaxeres led the armies of Chaldæa and Media against Nineveh, slew Sarac the son of Chyniladon, destroyed the city, and shared the kingdom of the Assyrians, in the year of Nabonassar 140. This victory, which the Jews refer to the Chaldaëans, the Greeks to the Medes, Tobit, Polyhistor, Josephus and Ctesias to both, gave a beginning to the great successes of Nebuchadnezzar and Cyaxeres, and laid the foundation of the two contemporary Empires of the *Babylonians* and *Medes*, into which that of the *Affyrians* was divided. That the fall of the Assyrian empire is to be fixed to the year of Nabonassar 140, or the 2d of Jehoiakim, appears from hence: In the reign of Josiah, when Zephaniah prophesied, Nineveh and the kingdom of Assyria were standing, and their fall then predicted by that prophet <sup>x</sup>; and in the end of his reign, Pharaoh Nechoh King of Egypt, the Successor of Psammitichus, went up against the King of Assyria to the river Euphrates, to fight against Carchemish, or Circuitum, and in his way thither slew Josiah <sup>y</sup>; and therefore the last K. of Assyria was not then slain. But in the 3d and 4th years of Jehoiakim the Successor of Josiah, the two Conquerors having taken Nineveh, and finished the war in Assyria, led their forces against the K. of Egypt, as an invader of their right of conquest, and having beat him at Carchemish, took <sup>z</sup> from him whatever

<sup>x</sup> Zeph. i. 1. & ii. 13.

<sup>y</sup> 2 Kings xxiii. 29. 2 Chron. xxxv. 20.

<sup>z</sup> 2 Kings xxiv. 7. Jer. xlvi. 2. Euseb. Præp. l. 9. c. 35.

him

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he had newly taken from the Assyrians. So that the taking of Nineveh, and the killing of Sarac happening after the death of Josiah, and before the third of Jehoiakim, the fall of the Assyrian empire, and the rise of those of Babylon and Media, may justly be placed on the 2d of Jehoiakim, or the 140th of Nabonassar, bef. Ch. 608.

But in order to determine the years of Nebuchadnezzar, the founder of the *Babylonian empire*, and of Jehoiakim and Zedekiah more exactly, and thereby to connect the Chronology of the Jews in the Old Testament with that of later times, our Author observes from Ptolomy's Canon, that Nabopolassar died in the year of Nabonassar 144, and Nebuchadnezzar his son in the 187th of the same Æra. Now the year of his death was the 37th of Jeconiah's captivity <sup>a</sup>, which therefore began in the 150th of Nabonassar. It began in the 8th of Nebuchadnezzar's reign <sup>b</sup>, who therefore was made king by his father in the year of Nabonassar 142, two years before he died. It also began in the 11th of Jehoiakim's reign <sup>c</sup>; for the first of Nebuchadnezzar was the fourth of Jehoiakim <sup>d</sup>: therefore *Jehoiakim succeeded his father Josiah in the year of Nabonassar 139*. Jeconiah his son reigned three months, ending with this captivity, and the 10th year of his captivity was the 18th of Nebuchadnezzar's reign <sup>e</sup>; and the 11th of his brother and successor Zedekiah, in which Jerusalem was taken, was the 19th of Nebuchad-

<sup>a</sup> 2 Kings xxv. 27.

<sup>b</sup> 2 Kings xxiv. 12.

<sup>c</sup> 2 Kings xxiii. 36. 2 Chron. xxxvi. 5.

<sup>d</sup> Jer. xxv. 1.

<sup>e</sup> Jer. xxxii. 1.

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nezzar's reign. Therefore *Jerusalem was taken, and the Temple burnt, in the year of Nabonassar 160*, about twenty years after the Destruction of Nineveh. To this add, that the reign of Darius Hyftaspis over Persia, by the Canon and the consent of all Chronologers, and by several eclipses of the moon, began in spring in the year of Nabonassar 227: and that in the 4th year of his reign, in the 4th day of the 9th Moneth Chisleu, the Jews are represented <sup>f</sup> as having fasted and mourned in the 5th month for the burning of the temple, and in the 7th for the death of Gedaliah, during 70 years; which being counted backwards from that time, will place the burning of the temple and death of Gedaliah in the year of Nabonassar 160, as above.

But in comparing Ptolomy's Canon with the Jewish Chronicles it must be observed, that as the Chaldaean Astronomers always counted the reigns of their kings by the years of Nabonassar, beginning them at the last Thoth <sup>g</sup> of their predecessor's

<sup>f</sup> Zech. vii.

<sup>g</sup> The Chaldean and Egyptian year consisted of 365 days, which wants 5 hours 49 minutes of the Equinoctial year, and their Thoth or first day of it for that reason was continually moving backwards about one day in 4 years. This year begun first in Egypt on the Vernal Equinox 96 years after the death of Solomon; and about 137 years after that, it begun first in Babylon on the 26th of February, O.S. and was called the Æra of Nabonassar. The Jewish year was Lunisolar, and the first day of it upon that account very uncertain. All their months began with the new moon, and their first month Abib or Nisan contained part of our March, and part of April. It had its name from the earing of corn in that month, and the Passover was kept upon the 14th day of it, the moon being then full. But if the corn was not then ripe enough for offering the first fruits, the festival

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decessor's reign ; so the Jews, as their Authors say, counted the reigns of their kings by the years of Moses <sup>a</sup>, beginning every year in the same manner with the month Nisan. So that if any king began his reign but a few days before the Thoth, or the beginning of Nisan, it was reckoned to him for a whole year, and the first Thoth or Nisan in his reign was the beginning of his second year. Thus the first year of Nebuchadnezzar, according to the Jewish reckoning, began with the month Nisan in the year of Nabonassar 142 ; and his ninth year, and the first of Jeconiah's captivity, and Zedekiah's reign, began with the month Nisan, in the year of Nabonassar 150 ; and his 18th year, and the 10th of Zedekiah began with the month Nisan in the year of Nabonassar 159 . Now in the 9th of Zedekiah, Nebuchadnezzar invaded Judæa, and in the 10th month of that year he besieged Jerusalem <sup>b</sup> ; and from hence to the 10th month in the second of Darius are exactly 70 years : and so much Zechariah makes it <sup>c</sup>. These things being thus fixed, the Chronology of the Old Testament may be connected with later times. For from the death of Solomon to the 9th of Zedekiah, in which Nebuchadnezzar invaded Judæa, and laid siege to Jerusalem, were 390 years, as appears from Ezekiel iv. and by summing up the years of the kings of Judah ; and from the 9th of Zedekiah

festival was put off by adding an intercalary month to the end of the year ; and the harvest was got in before the Pentecost, and the other fruits gathered before the feast of the 7th month.

<sup>a</sup> Of this we have an instance in 1 Kings vi. 1.

<sup>b</sup> 2 Kings xxv. 1. Jer. xxxiv. 1. xxxix. 1. and lii. 49.

<sup>c</sup> Zech. i. 7, 12.

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inclusively to the vulgar *Aera of Christ* there were 590 years: and these two numbers with half the reign of Solomon make just a thousand years.

As the Chaldæans and Medes together destroyed the Assyrian Empire, and upon its ruins founded those of Babylon and Media; so the Empire of Babylon was not long after destroyed by the Medes in the 210th year of Nabonassar, that famous city being then taken by Cyrus, the general and brother-in-law of Darius the Mede, the son and successor of Cyaxeres, who in conjunction with Nebuchadnezzar took and destroyed Niniveh, and with it the Assyrian Empire, as has been said. Herodotus and others make Cyrus the immediate successor of his grandfather Astyages, before whom they place Cyaxares; but according to Sir Isaac, Astyages, Cyaxares and Darius reigned successively over the Medes before Cyrus; and he supports his opinion by several arguments. 1. Æschylus<sup>d</sup> who flourished in the days of Darius Hystraspis and Xerxes, and died in the 76th Olympiad, attributes the founding of the Medo-Persian Empire to the two immediate predecessors of Cyrus, the first of which he says was a Mede, and the second his son. Now Daniel tells us that the second was Darius the Mede, the immediate predecessor of Cyrus; and therefore the first was the father of Darius, and Daniel calls him Achsuerus, or Ahasuerus, of the seed of the Medes, or seed royal. Achsuerus is the same name with Assuerus, Oxyares, Axeres, Cy-axeres, i. e. Prince Axeres, for that is the import of the word Cy.

<sup>d</sup> Persæ, v. 767.

This

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This is that Assuerus who together with Nebuchadnezzar took and destroyed Nineveh, according to Tobit; which action is by the Greeks attributed to Cyaxeres. This Cyaxeres was the greatest warrior of all the kings of the Medes : he was much more valiant than his ancestors, and the first who divided the kingdom into provinces, and reduced the irregular forces of the Medes into discipline and order : and therefore by the testimony of Herodotus, he was the same king of the Medes whom Æschylus makes the founder of the empire, and *the first that led the army*; and his son, who he says *finished the work* of establishing the Medo-Persian empire over all Asia, could not be Astyages, who did nothing glorious, but Darius the conqueror of Lydia and Babylon. 2. Cyrus lived 70 years according to Cicero, and reigned 9 years over Babylon, according to Ptolomy's canon ; he was therefore 61 years old at the taking of Babylon, at which time Daniel tells us Darius the Mede was 62 years old. Now Cyrus and Darius being nearly of the same age, and the former being the grandson of Astyages by his daughter Mandane, whom he married to Cambyses a prince of Persia <sup>f</sup>, Darius must have been two generations younger than Astyages. Cyaxeres <sup>g</sup> was the son of Astyages, and gave his daughter to Cyrus, who was her cousin-german, and much about the same age with her. So that it seems plain that Astyages, Cyaxeres and Darius reigned successively over the Medes ; and Cyrus being the brother-in-law of Darius the king was made his general, , and succeeded him in the

<sup>e</sup> Herodot. l. 1. c. 103.

<sup>f</sup> Xenoph. Cyrop. l. 1. Herod. l. 1. c. 107, 108.

<sup>g</sup> Xenoph. Cyrop. l. 1. & l. 8.

kingdom. Add, 3. That the true name of the predecessor of Cyrus is preserved in the *Darics*, which after his victory over Crœsus by the conduct of his general Cyrus, about 14 or 15 years before the taking of Babylon, he coined out of the gold and silver of the conquered Lydians. For they were coined <sup>h</sup> not by the father of Xerxes, but by an earlier Darius, Darius the first, by the first king of the Medes and Persians who coined gold money. Darius seems to have learnt the use of money, and the art of coining it from the Lydians, and to have re-coined their gold; for before the conquest of that country the Medes and Persians had no money <sup>i</sup>, but the Lydians and Phrygians were rich even to a proverb <sup>k</sup>.

The *Perians* having been conquered by the Medes about the middle of Zedekiah's reign, or 155<sup>th</sup> year of Nabonassar, continued in subjection to them till the end of Darius the Mede. Cyrus, who was of the royal family of Persia, might be *Satrapa*, or Lord-Lieutenant of it,

<sup>h</sup> Suid. in Δαρεικός & Δαρεικές. Harpocr. in Δαρεικός. Scholia in Aristoph. Εὔχλητοι Κύρων, v. 598. The *Stateres Daricii*, as they were called, were of the same value and weight with the *Attic Stater*, or piece of gold money weighing two drachms. Some of them are still in being both in gold and silver; they were stamped on one side with the effigies of an archer, having a spiked crown on his head, a bow in his left hand, and an arrow in his right, and cloathed with a long robe. Crœsus coined gold monies in plenty, called *Crœsei*, which after the overthrow of his kingdom Darius recoined with his own effigies, but did not alter the current weight and value.

<sup>i</sup> Herod. l. 1. c. 71. Isaiah xiii. 17.

<sup>k</sup> Plin. l. 33. c. 3. has recorded the prodigious quantities of gold and silver which Cyrus found in Lydia. What the conqueror did with it appears in the *Darics*.

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and command a body of Persian forces under Darius, but was not yet an absolute and independent king. After the taking of Babylon, when he had a victorious army at his devotion, and Darius was returned into Media, he revolted from him in conjunction with the Persians under his command, who were incited to it by Harpagus a Mede<sup>1</sup>, who had assisted Cyrus in conquering Crœsus and Asia minor, and had been injured by Darius. This Harpagus being sent by his master with an army against Cyrus, in the midst of a battel revolted to him with part of his army. Darius raised fresh forces, and the next year fought Cyrus at Pasargadæ<sup>m</sup> in Persia, where he was defeated and taken prisoner. By this victory the monarchy was translated to the *Perians*, in the year of Nabonassar 212, about two years after the taking of Babylon, and 72 after the destruction of Nineveh. And this Monarchy was also destroyed, and the Empire translated to the *Greeks* by Alexander the Great, who in the year of Nabonassar 417, on the 2d of October, entirely defeated the army of Darius Codomannus in the famed battel of Arbela.

Thus, according to our Author, the *Empire of Egypt* was first founded by Ammon and his son Sefac; of whom the former began his reign in the year before Christ 1034, and the latter in 1002. It was broke into pieces about the year before Christ 940 by the civil wars in the reign of Amenophis, and the revolt of the nations upon the coasts of the Mediterranean and Euxine seas occasioned thereby, and promoted by the

<sup>1</sup> Suid. in 'Αισαρχ. Herod. l. 1. c. 123. and 127.

<sup>m</sup> Strab. l. 15. p. 730.

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Princes of Greece, who undertook the Argonautic Expedition for that purpose : and at last, after several vicissitudes, Egypt was wholly reduced into servitude by Cambyses about the year before Christ 525, and has continued so ever since.

The *Empire of Assyria* was first founded at Nineveh by Pul in the year before Christ 790, and destroyed by Cyaxeres and Nebuchadnezzar about the year before Christ 609, after it had stood 180 years.

The *Babylonian and Median Empires* were contemporary. They were both founded upon the ruins of the Assyrian monarchy in the year before Christ 609. That of *Babylon* stood 70 years, and ended in the year before Christ 538, when the city was taken by the Medes under the conduct of Cyrus ; who thereupon revolted from Darius the Mede, overcame him about 2 years after, and translated the *Empire* from the *Medes* to the *Perians* in the year before Christ 536 : and from them after about 204 years it was translated to the *Greeks* by Alexander the Great in the year before Christ 332.

Towards the end of this work Sir Isaac endeavours to connect the History and Chronology of the Jews, as recorded by Ezra, Nehemiah, and Daniel, with that of the Babylonian and Medo-Persian Empires. But I shall not enter into the particulars, farther than to observe, that he labours to prove that the Darius mentioned Ezra v. 2. was not Darius Nothus, but Darius Hyrcanus ; and that the Artaxerxes from whom Nehemiah received his commission, was not Mnemon, but Longimanus. The Reader will find this subject largely handled in the learned Dr. Prideaux's *Connection*, and will be pleased to observe

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observe a much nearer agreement between these two great men, with regard to the most important events, than is commonly to be met with in works of this nature.

We have now gone through the most essential corrections made by our great Author in the Chronology of antient kingdoms. His account of *the first peopling of the earth, the building of houses and towns, the invention of agriculture, and other arts and sciences, and the origin of idolatry and the heathen gods*, which depends upon these corrections, as it is no less useful and more entertaining, will come in very properly here to relieve the mind after the attention required to understand the preceding part of this abstract.

After the flood, all mankind lived together in Chaldaea under the government of Noah and his sons, until the days of Peleg: and so long they continued of one language, one society, and one religion. But then being perhaps disturbed by the ambition and rebellion of Nimrod, and forced to leave off building the tower of Babel, they spread themselves into different countries. Those first inhabited were so thinly peopled even in the days of Abraham, that four Kings <sup>n</sup> from the coasts of Shinar and Elam, invaded and spoiled the Rephaims, and the inhabitants of the large countries of Moab, Ammon and Edom, and of the kingdoms of Sodom, Gomorrah, Admah and Zeboim; and yet were pursued and overthrown by 318 men only, the whole force that Abraham and the Princes with him were able to raise. Egypt was so thinly

<sup>n</sup> Genes. xiv. Deut. ii.

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peopled before the birth of Moses, that Pharaoh <sup>o</sup> being afraid lest the children of Israel should grow more numerous and mightier than the Egyptians, caused all their male-children to be drowned. The fields of Phœnicia were not fully appropriated for want of inhabitants in the days of the Patriarchs, who wandered therein in tents, and fed their flocks where they pleased: and towns began to be built there not long before Joshua; for in his time every city of Canaan had its own king; and Adonibezek, one of them had conquered 72 Kings a little before <sup>p</sup>. Uranus <sup>q</sup>, or Ammon, the father of Sefac, was the first common King of Lybia: he reigned in Solomon's time, and caused the people, who till then wandered up and down, to live in towns. About 72 years after the death of Solomon, Benhadad K. of Syria <sup>r</sup> had no less than 32 Kings in his army against Ahab. All Media was peopled by *Σιραιοι* <sup>s</sup>, towns without walls, till they revolted from the Assyrians, 267 years after the death of Solomon. If we come into Europe, it appears to have been thinly peopled at first from the northern coast of the Euxine sea by wandering Scythians, descended from Japhet, who lived such a wild rambling sort of life as the Tartars still do in the northern parts of Asia: they had no houses, but sheltered themselves from the weather and wild beasts in thickets and caves of the earth <sup>t</sup>. But in the days of

<sup>o</sup> Exod. i.<sup>p</sup> Judg. i.<sup>q</sup> Diod. l. 3. p. 132.<sup>r</sup> 1 Kings xx. 16.<sup>s</sup> Herodot. l. 1.

<sup>t</sup> Plin. l. 7. c. 56. Such as the caves of mount Ida in Crete, in which Minos was educated; the cave of Cacus, and the famed Catacombs near Rome and Naples, afterwards used as burying-places, but erroneously thought by

of Eli, about 1125 before Christ, Misphragmuthosis, King of the upper Egypt, having expelled the shepherds, many of them fled under Lelex, Inachus, Pelasgus, Cecrops <sup>u</sup>, and other Captains into Greece, and not only increased the number of its inhabitants, but also introduced the building of houses, if we may give that name to huts of mud or clay; for such their first houses were, till the brothers Euryalus and Hyperbius found out the art of hardening the clay into bricks. The Arcadians <sup>w</sup> accounted Pelasgus, one of those Egyptian strangers, the first Man, and their first King, and said that he taught the ignorant people to build houses, for defending them from heat and cold, wind and rain; to make them garments of skins; and instead of herbs and roots, which were sometimes noxious, to eat the acorns of the beech-tree. His son Lycaon built Lycosura, the oldest city in all Greece, and in the days of Lelex the Spartans lived in villages apart. The Greeks therefore did not begin to build houses and villages till about two or three ge-

by some to have been originally designed for that purpose; the Syringes and many other caves in the sides of the mountains of Egypt; the caves of the Troglodites between Egypt and the Red-Sea; those of the Phanrusii in Afric, mentioned by Strabo, l. 17; the thickets, caves, rocks, high-places and pits, in which the Israelites hid themselves from the Philistims in the days of Saul; and the caves of the Gauls mentioned by Cæsar, and many of the same nature still to be seen in Scotland and Ireland.

<sup>u</sup> Lelex settled in Laconia, Inachus in Argos, Pelasgus in Arcadia, and Cecrops in Attica.

<sup>w</sup> Paus. l. 8. c. 1, 2.

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nerations before Deucalion's flood <sup>x</sup>, and the coming of Cadmus <sup>y</sup>.

Before the arrival of Cadmus, the Greeks had a Council of Elders in each town for the government thereof, and a place where these Elders and the people met and worshipped their god with sacrifices. These towns they called *δῆμοι*, *Peoples*, *Communities*, or *Corporation-towns*. Where several of them, for their common safety, united by consent under one Council, they erected in one of the *δῆμοι* a *Prytaneum*, *πρεσταῖς ταυτεῖον*, or Court with a place of worship, and a perpetual fire <sup>z</sup> upon an altar for sacrificing ; and there the common council and the people assembled to consult, worship, feast, buy and sell. This *δῆμος* they walled about for its safety, and called *πόλις πόλιν*, *the City*. Such was the original of villages, market-towns, cities, common councils, vestal temples, feasts and fairs in Europe. When these councils made war, they chose a Commander to lead their armies, and he became their *King* <sup>a</sup>. This was the state of Attica

<sup>x</sup> This Deucalion was King of Thessaly, which in his days was overflowed, so as to oblige him to fly with his family and subjects into Attica ; and this happened in the reign of Cranaus, the Successor of Cecrops, one of the Egyptian Leaders and Kings of Attica.

<sup>y</sup> Hellen, the son of Deucalion, succeeded his father in Thessaly immediately after the flood ; and Cadmus was contemporary to Æolus, the son of Hellen : for Ino the daughter of Cadmus married Athamas, the son of Æolus.

<sup>z</sup> From *'Εστι*, Fire, came the name *Vesta*, which the people at length turned into a goddess, and so became fire-worshippers, like the Persians.

<sup>a</sup> The most celebrated of these was the *Amphictyonic Council*. It was erected by Amphictyon the son of Deucalion at Thermopylæ where he reigned, and contained twelve

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Attica in particular, till the days of Theseus <sup>b</sup>: In it were 170 *δήμοι*, which Cecrops, in the days of Samuel, first reduced into 12 cities, and these again Theseus contracted into one; taking away the Courts and Magistrates of the other cities, and making them all meet in one Council, or *Prytaneum*, at Athens. The original of the kingdom of Argos was much in the same manner. Phoroneus the son of Inachus <sup>c</sup>, in the days of Samuel, first gathered the Argives into one community, who till then lived scattered and apart. And 'tis remarkable <sup>d</sup> that Homer calls all the places which he reckons up in the Peloponnesus, except a few, not *Cities*, but *Regions*; because each of them consisted of a convention of many *δήμοι*, *free-towns*, which were afterwards united into noble cities.

When Oenotrus <sup>e</sup> the son of Lycaon, the son of Pelasgus, carried a colony into Italy, finding it for the most part uninhabited, and where it was, peopled but thinly, he seized a part of it, and built a great many little towns in the mountains, which were the first in that country. None of them however were encompassed with walls, till this colony being engaged in a war with the Siculi, whom they at length expelled about the middle of Solomon's reign, were obliged to fortify them for their own safety. These towns had their Councils, or *Prytanea*, after the manner of the Greeks: for the new kingdom of Rome, as Romulus left it <sup>f</sup>, consisted of thirty

twelve nations of the Greeks without Attica. Soon after this Acrisius erected the like council at Delphi, about the beginning of Solomon's reign.

<sup>b</sup> Strab. l. 9. Thucyd. l. 2. Plut. in Theseo.

<sup>c</sup> Paus. l. 2. c. 15.

<sup>d</sup> See Strab. l. 8.

<sup>e</sup> Dionys. l. 1.

<sup>f</sup> Dionys. l. 2.

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*Courts (Curiae) or Councils*, in 30 towns, each with the sacred fire kept in the *Prytaneum*; but Numa leaving the several fires in their own courts, instituted one common to them all at Rome, which by this means he first made a compleat city.

As for the Islands of the Mediterranean, Sir Isaac shows they were all peopled in or after the days of Solomon, when the Phoenicians had so far improved navigation as to leave the shore, and sail through that sea by the help of the stars; and he thinks it is not likely that Great Britain and Ireland could be peopled sooner, before navigation was propagated beyond the Straits. It is remarkable of the island Rhodes, that it was at first called *Ophiusa*, because it was full of serpents, till Phorbas, a Prince of Argos, went thither, and made it habitable by destroying them about the end of Solomon's reign; in memory whereof he is delineated in the constellation *Ophiuchus*. The island Cyprus <sup>is</sup> was at first so overgrown with wood that it could not be tilled. They cut it down for the melting of gold and silver, and afterwards when they began to sail safely on the Mediterranean, that is, soon after the Trojan war, they built ships and even navies of it; and when they could not thus destroy the wood, they gave every man leave to cut down as much as he pleased, and to possess all the ground he could clear. The Continent of Europe also abounded very much with woods, one of which called the *Hercinian Forest* covered a great part of Germany, being full 9 days journey broad, and above 40 long in Julius Cæsar's time. And yet the Europeans had been

\* Strab. l. 14.

cutting down the woods to make room for mankind ever since the invention of iron tools by the Phœnicians in the days of Cadmus, and his nephew Minos.

These footsteps there are of the peopling of the earth, and of the origin of *Architecture* in the building of houses and towns; which as it is one of the most convenient, if not necessary arts of life, we may reasonably suppose was one of the first inventions of men; and its being found out so late, and introduced into Europe no earlier than the days of Eli and Samuel, seems to be a good proof that mankind could not be much older than is represented in scripture, and that the history of Greece could not well be more antient than Sir Isaac has made it.

Most arts seem to have owed their original to the merchants of the Red Sea; the carpenter's art and navigation, letters and astronomy were their inventions for carrying on their trade, keeping their accompts, building ships, and guiding them in the night by the stars. The Midians and Ishmaelites who inhabited the coasts of the Red Sea were merchants from the days of Jacob the Patriarch<sup>h</sup>, and by their merchandise the Midianites abounded with gold in the days of Moses<sup>i</sup>, and in the days of the Judges of Israel<sup>k</sup>, because they were Ishmaelites. They carried their merchandise on camels through Petra to Rhinocolura, and from thence to Egypt. Some<sup>l</sup> say that king Erythra, i. e.

<sup>h</sup> Gen. xxxvii. 28, 36.

<sup>i</sup> Numb. xxxi. 50, 51, 52.

<sup>k</sup> Judg. viii. 24.

<sup>l</sup> Plin. l. 6. c. 23, 28. & l. 7. c. 56. The *Red Sea* was so called, not from its colour, but from *Edom* and *Erythra*, the names of Esau, which signify that colour.

Esau

Esfau, invented the vessels, *rates*, in which the Edomites navigated the red Sea, and that he was buried in an island thereof near the Persian Gulph. There were boats upon rivers before, such as those which carried the Patriarchs over Euphrates and Jordan, and the first nations over many other rivers for peopling the earth, seeking new seats, and invading one another's territories; and after the example of these, Ishmael and Midian the sons of Abraham, and Esau his grandson, being merchants, might probably build larger vessels to go to the islands upon the Red Sea, and by degrees learn to navigate as far as the Persian gulph: for ships were as old, even upon the Mediterranean, as the days of Jacob<sup>m</sup>. But though the arts abovementioned were so early known to the Edomites, as we may suppose they were not very forward to discover those things on which their trade depended, the rest of the world lived long without them. When the Edomites fled from David into Egypt with their young king Hadad, they very probably carried these arts thither: for we hear nothing of Letters before the days of David, except among the posterity of Abraham. The Egyptians attributed the invention of them to Thoth, the secretary of Osiris, or Sesac; whence it appears that they begun to be in use in Egypt a little after the flight of the Edomites from David. Moses indeed, who was instructed in all the learning of the Egyptians, wrote the Law in a book long before; but as he married the daughter of the Prince of Midian, and lived with him no less than 40 years, he probably learnt letters in that country, where they

<sup>m</sup> Gen. xl ix. 13. Judg. v. 17.

had

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had long been in use; and Job who lived among the <sup>n</sup> Edomites, the neighbours of Midian, mentions the writing down of words as practised there in his days. Nor do we hear any thing of Astronomy, before the Egyptians under Ammon and Sefac applied themselves to that study, except the Constellations mentioned by Job <sup>o</sup>, who lived in Arabia Petræa among the merchants. As little do we hear of carpenters or good architecture, before Solomon sent to Hiram king of Tyre to supply him with such artificers, saying *there were none in Israel that had skill to hew timber like the Zidonians.* The Egyptians having the art of making linnen cloth, began about the time that the Edomites fled to them from David, and taught them navigation, to build long ships with sails <sup>p</sup> in their port on the Red Sea near Coptos, and at Irafa in Lybia on the Mediterranean; and having learnt the skill of the Edomites, they began now to observe the positions of the stars, and to fix the length of the Solar year, for enabling them to know the positions of the stars at any time, and to sail by them at all times, without sight of the shoar. And this gave a beginning to *Astronomy* and *Navigation*: for hitherto they had only coasted along the shoar with oars, in round vessels of burden. Their old year was Lunisolar, consisting of 12 months, and each month of 30 days. To the end of this Calendar year they now added 5 days, which made the solar

<sup>n</sup> Aug. de Civ. Dei, l. 18. c. 47.

<sup>o</sup> Job xix. 23, 24.

<sup>p</sup> Ammon the father of Sefac was the first that built tall ships with sails.

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year of 365 days <sup>b</sup>. About the same time that these arts were brought into Egypt, they were also carried into Chaldæa <sup>c</sup>, and into Greece by Cadmus and his followers. Herodotus <sup>d</sup> says they introduced many new doctrines ; and that among them were a sort of men called Curetes, exceeding well skilled in the arts and sciences of Phœnicia, who were called by different names in the several places where they settled <sup>e</sup>. In Phrygia they were named Corybantes, in Crete Idæi Dactyli, in Rhodes Telchines, in Samothrace Cabiri ; in Eubæa, before iron was found out, they wrought in copper, whence the city Chalcis had its name ; in Lemnos they assisted Vulcan ; and Ætolia was from them formerly called the country of the Curetes. By the assistance of these artificers Cadmus discovered gold in the mountains of Thrace, and copper at Thebes, the ore of which is still called Cadmia from him. Having afterwards found

<sup>a</sup> The antient Egyptians feigned (Plut. de Isid. & Diod. l. 1.) that Rhea lay secretly with Saturn, and Sol prayed that she might not bring forth in any month, nor in the year ; and that Mercury playing at Dice with Luna, overcame and took from the Lunar year the 72d part of every day, and thereof composed five days, which he added to the year of 360 days, that she might bring forth in them ; and the Egyptians celebrated those five days as the birth-days of Rhea's five children, Osiris, Orus senior, Typhon, Isis, and Nephthe the wife of Typhon. Now Osiris was Sesac, and therefore the five days were added in his father's reign, or in the latter part of David's. But the solstices not being yet settled, the beginning of this new year might not be fixed to the Vernal Equinox before the reign of Amenophis, as has been said p. 32.

<sup>b</sup> Hellad. ap. Phot. c. 279. Hygin. Fab. 274. Polyhist. ap. Euseb.

<sup>c</sup> L. 5. c. 58.

<sup>d</sup> Strab. l. 10.

out

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out iron in mount Ida in Crete, they made themselves armour of it, in which they danced at their sacrifices with tumult, and clamour, and bells, and pipes, and drums, and swords, where-with they struck upon each other's armour in musical time, appearing seized with a divine fury. And this is reckoned the original of *Music* and *Dancing* in Greece <sup>a</sup>. The same people also introduced *Letters*, and *musical Rhymes* or *Poetry* <sup>b</sup>. Letters were at the same time brought into Phrygia and Crete by the Curetes, and called *Ephesian*, from the city where they were first taught. By their manufacturing copper and iron into swords, armour, and edged tools for hewing and carving of wood, they brought into Europe a new way of fighting, and gave Minos an opportunity of building a fleet, and gaining the dominion of the seas, and set on foot the trades of *Carpenters* and *Smiths* in Greece, which are the foundation of all manual arts. But Minos's fleet had no *Sails* at first <sup>c</sup>, and these were the wings which the Poets feigned Dædalus made himself, when by adding them to his Vessel, he fled from Minos into Sicily : so that ships with *Sails* were not used by the Greeks before the flight of Dædalus, and the death of Minos, who was slain pursuing him into Sicily in the reign of Rehoboam. This Dædalus <sup>d</sup> and his nephew Talus invented

<sup>a</sup> Solin. Polyhist. c. 11. Isid. Orig. l. 11. c. 6.

<sup>b</sup> Clem. Strom. l. 1.

<sup>c</sup> Paus. l. 9. c. 11.

<sup>d</sup> Dædalus an Athenian was a very ingenious artist, and taught his skill to Talus his sister's son. Talus improved very fast by his instructions, but having invented the *Potter's-Wheel*, Dædalus fearing lest his nephew's genius should excel his own, threw him out of the window

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vanted the *Chisel-ax, Saw, Perpendicular, Wimble, Compass, Turning-lath, Glew, and the Potter's-wheel*; and his father Eupalamus contrived the *Anchor*. Thoas, or Cinyras, K. of Cyprus, found out copperthere, (whence it has its name) and the Smith's *hammer, anvil, tongs and laver* <sup>c</sup>. And this was the origin of *manual Trades and Arts* in Europe.

Sesostris left in Colchos tables or descriptions of all his conquests, and this gave a beginning to *Geography*. When he returned into Egypt, he divided the land among the Egyptians, which was the rise of *Surveying and Geometry*. Psammiticus, K. of Egypt, about 650 years before Christ, allowed the Ionians free access into Egypt, and thence came all the Greek *philosophy, astronomy and geometry*.

Before the arrival of the Egyptian strangers in the days of Eli and Samuel, the Greeks fed only upon roots and herbs: Pelasgus first taught the Arcadians to eat the acorns of the beech-tree <sup>f</sup>. Myles, the son of Lelex, another Egyptian Leader who settled in Laconia, first set up a Quern, or Hand-mill to grind corn, which they had now found the way to bring from Egypt. Erechtheus, also an Egyptian,

dow in a rage, and killed him. Upon this he fled to Minos in Crete, where he built the famous Labyrinth, in which 'tis said the Mino-taur was kept: But being suspected of serving Pasiphae the wife of Minos in some extravagant amours, he was clapt up in it himself. However, he escaped out of it at last, and fled into Sicily, whither Minos having pursued him was stifled to death by the daughters of Cocalus king of that island in a *Stove or Bagnio*; and some say Dædalus had met with the same fate from them before.

<sup>c</sup> Clem. Al. Admon. ad Gent. p. 21. Plin. 1. 7. c. 56.

<sup>f</sup> Paus. 1. 8. c. 1, 2.

for

for the service of procuring corn to be brought into Attica from Egypt, was made King of Athens about the 25th of David's reign. He was also the first who joined horses to a chariot in Greece. In the beginning of his reign, and about the 30th of David's <sup>g</sup>, Ceres, a woman of Sicily, came into Attica, in quest of her daughter Proserpine; she educated Triptolemus, the son of Celeus, and taught him to sow corn; which art he again communicated to several others.

When mankind were scattered into several countries in the days of Peleg, as has been mentioned, they probably carried along with them the laws, customs and religion under which they had till then been educated and governed by Noah and his Descendants, and for some time observed them, as we find by the history of Abraham and Melchizedec. The latter was King of Jebus, afterwards called Jerusalem, and Priest of the most high God there; and Abraham voluntarily paid tithes to him, which he would hardly have done, if they had not been of the same religion. It appears also in the book of Job <sup>h</sup>, that this religion consisted chiefly in believing that the World was framed and governed by one supreme God, in loving and worshipping him, honouring our Parents, loving our Neighbours as our selves, and being merciful even to brute beasts: and as there was no dispute between Job and his friends about these matters, they with their countrymen seem to have been all of the same religion. But at length men, forsaking

<sup>g</sup> For Ceres lay with Jasius, the brother of Harmonia, the wife of Cadmus. Hom. Odyss. E. & Diod. I. 5.

<sup>h</sup> See particularly c. i. 5, &c. 31. Gen. ix. 4. Lev. xvii. 12, 13.

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this pure and simple religion of nature, fell into various kinds of idolatry ; which seems to have begun in Chaldæa and Egypt, and from thence to have overspread the whole earth. The sun *when it shined*, and the moon *walking in brightness*, appear to have been the earliest, as those glorious Luminaries are indeed the most natural and excusable objects of idolatrous worship, if I may use the expression ; for it is mentioned by Job <sup>i</sup>, as *an iniquity to be punished by the judge*. Men came afterwards by degrees to deify and adore their dead benefactors. The countries upon the Nile and the Tigris being exceeding fertile, were first frequented by mankind, grew first into kingdoms, and upon that account began first to adore their dead Kings and Queens, for the benefits they had received from them ; every city setting up the worship of its own Founder and Kings, and spreading it by alliances and conquests. Hence came the gods of Laban, the gods and goddesses called Baalim and Ashtaroth by the Canaanites, the dæmons or ghosts to whom they sacrificed, and the Moloch to whom they offered their children in the days of Moses, and the Judges. The kingdom of Egypt began to worship their Princes before the days of Moses, and to this the second Commandment is opposed. When the shepherds <sup>k</sup> invaded the lower Egypt, they checked this worship, and spread that of their own Kings. At length the Egyptians of Coptos and Thebais, under Misphragmuthosis and Amosis, having

<sup>i</sup> C. xxxi. ver. 26.

<sup>k</sup> These Shepherds Sir Isaac supposes to have been the Canaanites, that were driven out by Joshua. They were an abomination to the Egyptians, because they sacrificed and fed upon the flesh of animals.

expelled

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expelled the Shepherds<sup>1</sup> in the days of Eli and Samuel, put a stop to the worship of their gods, to whom they offered human sacrifices, and deifying their own Princes, propagated the worship of 12 of them into their conquests, and by that means made them more universal than the false gods of any other nation, so as to be called *Dii magni majorum Gentium*<sup>m</sup>. When the Phœnicians came into Greece under Cadmus, they introduced there the custom of deifying the dead; for there are no footsteps of this practice before that time; whereas there are innumerable instances of it in the great men who lived in and a little after the days of Cadmus<sup>n</sup>. Accordingly the Curetes deified *Asterius*, King of Crete, *Europa* his Queen and their Countrywoman, and *Minos* her son, by the names of *Saturn*, *Rhea*, and *Jupiter*. These Curetes<sup>o</sup>, for their arts, knowledge, and mystical practices, were reputed wisemen and conjurers by the vulgar. In Phrygia their mysteries were about *Rhea*, called *Magna mater*, and from the places where she was worshipped *Cybele*, *Berecynthia*, *Pessinuntia*, *Dindymene*, *Mygdonia*, and *Idæa Phrygia*; in Crete and the *Terra Curetum*, they were about *Jupiter Olympius*, son of the *Cretan Rhea*. They represented, that when *Jupiter* was born in Crete, his mother *Rhea* caused him to be educated in a cave in mount Ida under their tuition and

<sup>1</sup> This was the first expulsion of the shepherds, according to our Author; for the second see p. 56.

<sup>m</sup> Herodot. l. 2. ad init. Diod. l. 1. p. 8. The names of many Cities of Egypt dedicated to these gods, shew them to have come originally from that country.

<sup>n</sup> See Sir Isaac's Chronology, p. 159.

<sup>o</sup> Strab. l. 10. Diod. l. 5. c. 4.

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care, and that they danced <sup>p</sup> about him in armour with great noise, that his father Saturn who devoured his children, might not hear him cry, and when he was grown up assisted him in conquering his father; in memory of which things, they instituted their mysteries. Now the two first Kings of Crete, after the coming of Cadmus and the Curetes, were *Asterius* and *Minos*. *Europa* their Countrywoman was the Queen of the former, and Mother of the latter; and in her reign they dwelt in the Idæan cave, where they educated *Jupiter*, found out iron, and made armour. Hence it seems plain that *Asterius* was *Saturn*, *Europa* his Queen was *Rhea*, and their son *Minos*, who de-throned his father, was that *Jupiter* <sup>q</sup> so famous among the Greeks for dominion and justice, he having been the greatest Prince in all Greece in those days, and the only Legislator. This opinion our Author confirms by numerous arguments: as 1. Lucian <sup>r</sup> expressly says that *Europa* the mother of *Minos* was worshipped by the name of *Rhea*, in the form of a woman sitting in a chariot drawn by lions, with a drum in her hand, and a *Corona turrita* on her head, like *Astarte* and *Isis*. 2. The Cretans anciently shewed the house where this *Rhea* <sup>s</sup> lived; and

<sup>p</sup> Lucian. de Sacrif. Apollod. l. 1. c. 1. §. 3. &c. 2. §. 1.

<sup>q</sup> *Minos* is indeed usually called the son of *Jupiter*; but this is in relation to the fable that *Jupiter*, in the shape of a *Bull*, the ensign of the ship, carried away *Europa* from Zidon, and by her had *Minos*: for the Phœnicians upon their first coming into Greece, gave the name of *Iao-pater* to every King; and thus both *Minos* and his father were *Jupiters*.

<sup>r</sup> De Dea Syria.

<sup>s</sup> Diod. l. 5. c. 4.

not

not only said that *Jupiter* was born and buried in their island, but also shewed his sepulchre<sup>s</sup>; and Pythagoras went down into the Idæan cave to see it<sup>t</sup>. Cicero says, that one of the three *Jupiters* was the *Cretan*, *Saturn's* son, whose sepulchre was shewed in Crete<sup>u</sup>; and this the Scholiaſt upon Callimachus<sup>w</sup> tells us was the sepulchre of Minos. 4. By *Saturn* the father of *Jupiter*, Cicero being a Latin understood him whom his countrymen called so. When *Saturn* was expelled his kingdom by his son, he fled first into Attica, and being there defeated by Hercules Idæus<sup>x</sup>, he fled by sea to Italy, which the Poets expressed by saying that *Jupiter* cast him down to *Tartarus*, i. e. *the Sea*: and because he lay hid for some time in Italy, it was thence called *Saturnia* and *Latium*. Now this *Saturn*<sup>y</sup> first carried Letters into Italy, first coined<sup>z</sup> money there, taught the inhabitants agriculture<sup>a</sup>, to make instruments, and build towns. By these circumstances it is evident, that he fled from Crete after Letters, the coining of Money, and manual Arts were brought into Greece by Cadmus and his followers, and from Attica after agriculture was brought into Greece by Ceres, and therefore could

<sup>s</sup> Lucian. de Sacrif.

<sup>t</sup> Porphyr. vit. Pythag.

<sup>u</sup> De Nat. Deor. I. 3.

<sup>w</sup> Hymn. I. ver. 8

<sup>x</sup> Paus. I. 5. c. 7, 13, 14. & I. 8. c. 2, 29.

<sup>y</sup> Cypr. de Idol. vanit. & Tertul. Apol. c. 10.

<sup>z</sup> Hence the Roman *Ærarium* or Treasury was dedicated to him, and called *Ædes Saturni*, the *Temple of Saturn*. In memory of his coming into Italy by sea, the Latins coined their first money with an head on one side, and a ship on the other.

<sup>a</sup> Whence he was represented like an old man, with a scythe in his hand.

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not be older than *Asterius*. 5. Oenotrus, <sup>b</sup> the son of Lycaon, and grandson of Pelasgus the Egyptian, who settled in Arcadia in the latter days of Eli, carried the first colony into Italy a little before Solomon's reign, and from him that country was called Oenotria. Now it was afterwards called Saturnia, and therefore Saturn could not be older than Oenotrus, and the other sons of Lycaon who flourished in David's reign, and consequently not older than *Asterius*. 6. *Saturn*, while he reigned over the Titans in Olympus a mountain in Crete, and while Jupiter was educated by the Curetes in the Cretan cave <sup>c</sup>, deceived *Rhea*, and begat *Chiron* of Philyra. Therefore the *Cretan Rhea* and *Saturn* were but one generation older than *Chiron*, and consequently not older than *Asterius* and *Europa* the parents of Minos: for *Chiron* lived till the *Argonautic Expedition*, and had two grandsons in it; and *Europa* came into Greece above 100 years before it, and there married *Asterius*, and bore *Minos* to him. 7. It has been shown above, that gold, silver, copper and iron were first found out in Greece by the Phœnicians: And the four ages of the world, the golden, silver, brazen and iron ages, could not be earlier than the invention and use of those metals in Greece, and therefore not earlier than Cadmus.

<sup>b</sup> Sir Isaac thinks that *Oenotrus* was the *Fanus* of the Latins, who knew nothing older than *Fanus* and *Saturn*. *Fanus* instituted the *Saturnalia*, erected an altar, and offered human sacrifices to *Saturn* after his death; by which last circumstance he seems to have been of the race of *Lycaon*, and this agrees to *Oenotrus*. *Macrobi. Saturn. l. 1. c. 7.*

<sup>c</sup> *Apollon. Argon. l. 2. ver. 1236.*

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From all these circumstances it appears that *Saturn*, *Rhea*, and *Jupiter*, the oldest gods of the Greeks, were *Asterius*, *Europa*, and *Minos*, and that as the Egyptians who deified their kings began their monarchy with the reigns of the gods and heroes, reckoning Menes the first man who reigned after their gods; so the Cretans had the ages of their gods and heroes, calling the first four ages of their deified kings and princes the golden, silver, brazen and iron ages.

Hesiod <sup>d</sup> describing these four ages of the gods and demigods of Greece, represents them as four *generations of men*, each of which ended when the men living in it grew hoary, and dropt into the grave, and says that the fourth ended with the wars of Thebes and Troy. Now from the coming of the Phœnicians and Curetes with Cadmus and Europa into Greece, there were just so many generations to the destruction of Troy; for Idomeneus the great grandson of Asterius and Europa was at the siege of that city. When the Argonauts came to Crete they slew Talus the son of Minos, a brazen man, who remained of those that were of the brazen age: therefore the sons of Minos

<sup>d</sup> Oper. & Di. v. 108. Hesiod makes five ages; the golden, silver, brazen, heroic, and iron ages. The fourth, he says, ended with the siege of Troy, and he lived in the 5th; that is, according to Sir Isaac, within 30 or 35 years after that siege, or about 100 after the death of Solomon. Homer was much about the same age, for he lived some time in Ithaca with Mentor, and learnt of him several things concerning Ulysses, with whom Mentor had been personally acquainted. *Vita homeri Herodoto adscripta*. His Poems were first brought out of Asia into Greece by Lycurgus, about 270 or 280 years after Solomon's death.

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lived in the brazen age, and Minos reigned in the silver one: men began to plow and sow in the silver age, and Ceres who taught them to do it flourished in the reign of Celeus, Erechtheus and Minos: the last woman Jupiter lay with was Alcmena, who bore to him Hercules the Argonaut; this might be about the ninth or tenth of Rehoboam's reign, a little before Minos was slain, and seems to put an end to the silver age in which Jupiter reigned. Chiron was begot by Saturn in the golden age, when Jupiter was a child in the Cretan cave, and so might be about 88 years old at the Argonautic Expedition; and this is within the reach of nature, the course of which is entirely overturned by those who make these ages much longer than ordinary generations <sup>c</sup>.

This fable of the four ages seems to have been made by the Curetes in the fourth age, in memory of the first four ages of their coming into Europe, as into a new world, and in honour of their country-woman *Europa* the Cre-

<sup>c</sup> There is not the least room to fancy they were longer than ordinary generations from Hesiod's account of them. He calls each age *Χρόνος παππών*, which is word for word a *generation of men*, and ought not to be construed an *age of the world*, as some would have it. He tells us each age ended when the men living in it died, and were buried. He says the third age worked in brass, and made armour of it, because iron was not yet found out; and this shows Sir Isaac's explication to be very just and natural, which the contrary one is not. As for what he says that in the second age boys were nursed by their mothers 100 years before they came to be men, you need only compare it with what he says of the third age, that they were terrible fighting fellows, and yet never eat a bit of viands: neither of which must be understood literally, nor can any serious argument be drawn from them.

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tan *Rhea*, and of her husband *Asterius* the *Saturn* of the *Latins*, and of her son *Minos* the *Cretan Jupiter*, and her grandson *Deucalion*, who lived till the Argonautic Expedition, and is sometimes reckoned to have been in it, and of her great grandson *Idomeneus* who warred at Troy.

From the examples of the Egyptians and Phœnicians it came in fashion among the Greeks, *χρεῖσθαι, parentare*, to celebrate the funerals of their dead parents with festivals, invocations, and sacrifices offered to their ghosts, and to erect magnificent sepulchres in the form of temples, with altars and statues, to persons of renown; and there to honour them publicly with sacrifices and invocations. Every man might do it to his ancestors, and the cities of Greece did it to all the eminent Greeks. They deified their dead in several manners according to their abilities and circumstances, and the merits of the person; some only in private families, as household-gods or *Dii penates*; others by erecting grave-stones to them in public, to be used as altars for annual sacrifices; others by building also to them sepulchres in the form of houses or temples; and some by appointing mysteries, ceremonies, set sacrifices, festivals, initiations, and a succession of priests for performing these institutions in the temples, and handing them down to posterity. Altars might possibly begin to be erected in Europe by the strangers that came into it from Egypt a little before the days of Cadmus, for sacrificing to the old god or gods of the colonies; but temples began there in the days of Solomon: for Æacus <sup>f</sup> the son of Ægina, who was two

<sup>f</sup> Arnob. adv. gent. lib. 6.

gene-

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generations older than the Trojan war, is by some reputed one of the first who built a temple in Greece; the temple of *Juno Argiva* was built by Eurydice to her daughter *Danae* by that name about the same time with the temple of Solomon; and the temple built to *Ceres* at Eleusine was not older than the tenth year of Solomon's reign: yet these are the first instances we meet with in Greece of honouring the dead with temples, sacred rites, sacrifices, initiations, and a succession of priests to perform them.

About the same time were oracles first brought into Greece from Egypt. *Sesac* having deified his father *Ammon*, erected temples and oracles to him in Thebes, Ammonia and Ethiopia; and this was the original of the worship of *Jupiter Ammon*, and the first mention of oracles in prophane history. One of the priestesses of *Jupiter Ammon* being brought into Greece by some Phœnician merchants about the middle of Solomon's reign, set up the oracle of *Jupiter* at Dodona<sup>s</sup>; and about the same time *Phæmonœ* became the first priestess of *Apollo* at Delphi, and gave oracles in hexameter verse. By the dictates of these oracles, which were the first in Greece, idolatry was mightily propagated, and the worship of the gods of Egypt introduced into Greece. For though the Greeks did deify and adore their own dead princes, yet most of their idols came from Egypt, particularly the twelve called *Dii magni majorum gentium*. And accordingly the first images of them in Greece had their legs bound up like Egyptian mummies, till *Dædalus* found out the art of making statues with their feet asunder as if they walked.

<sup>s</sup> Herod. l. 2.

Sesostris,

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Sesostris, upon his return into Egypt, divided <sup>h</sup> it into 36 Nomes or Counties, and dug a canal from the Nile to the chief city of every Nome, and with the earth dug out of it he caused the ground of the city to be raised higher, and built a temple thereon for the worship of the Nome, and in these temples he set up oracles. By this means the Egyptians of every Nome were induced to worship the great men of the kingdom to whom the Nome, the city, and the temple or sepulchre of the God was dedicated. For every temple had its proper god, modes of worship, and annual festivals, at which the council and people of the Nome met at certain times to sacrifice, regulate the affairs of the Nome, administer justice, buy and sell; but Sesac himself and his queen, by the names of Osiris and Isis, were worshipped through all Egypt. In those days the writing of the Thebans and Ethiopians was in Hieroglyphics, and this way of writing seems to have spread into the lower Egypt in the days of Moses; from thence came the worship of their gods in the various shapes of birds, beasts, and fishes, forbidden in the second commandment. For this emblematical way of writing gave occasion to the Thebans and Ethiopians, who in the days of Samuel, David, Solomon, and Rehoboam conquered Egypt and the nations round about, and erected a mighty empire, to represent their conquering kings and princes, not by writing down their names, but by making various hieroglyphical figures, under which they worshipped them in the sepulchres or temples of the Nomes dedicated to them: as an *ox*, a *cat*,

<sup>h</sup> Diod. l. i. p. 36.

a *dog*

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a dog, a *cebus*, a goat, a lion, a *scarabæus*, an *ichneumon*, a crocodile, an *hippopotamus*, an *oxyrinchus*, an *ibis*, a crow, an hawk, a leek ; making choice of some creature, whose most remarkable qualities had an obvious affinity with the character or actions of the person represented by it. Thus they painted Amosis with a scythe, to signify that king who conquered the lower Egypt, a country abounding with corn. His son *Ammon* was painted with ram's horns, because he conquered Lybia, a country abounding with sheep ; he was called *Jupiter*, and represented upon an eagle to signify the sublimity of his dominion, and with a thunderbolt because he was a great warrior ; he was also called *Coelus*, or *Ouranus*, and *Jupiter Uranius*, and his queen *Rhea*, *Titaea*, and *Juno* <sup>i</sup>. His son Sesac was called *Osiris*, and represented by an ox, because he taught the conquered nations to plow with oxen ; he was also called *Bacchus*, and painted with bull's horns for the same reason, and with grapes, because he taught the nations to plant vines ; and upon a tiger, because he subdued India ; he was also called *Hercules*, and painted with pillars and a club, because he set up pillars in all his conquests, and fought against the Lybians, whom he conquered, with clubs ; he was also the *Mars* of the antients, and his queen was *Isis*, or *Astræa* <sup>k</sup>. Orus the son

<sup>i</sup> Diodorus, l. i. 8. says the Egyptians usually represented that after their Saturn and Rhea reigned Jupiter and Juno, the parents of Osiris and Isis, the parents of Orus and Bubaste. If so, then Amosis and his queen were the Egyptian Saturn and Rhea.

<sup>k</sup> When Orus was drowned in the Nile, his sister Bubaste killed herself by falling from the top of an house, and

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son of Osiris was *Apollo*, and was painted with a harp, because he was a great lover and master of that instrument; he was also called *Helius*, or *Sol*, and being drowned in Eridanus or Nile, was the *Phaeton* of the antients: his sister Bubaste was called *Selene*, that is, *Luna*, the *Diana* of the ancients. Japetus the son and admiral of Osiris was called *Typhon*, *Python*, and *Neptune*, and was painted with a trident, to signify the commander of a fleet composed of three squadrons; he was surnamed *Equestris* too, because he furnished Solomon, the Hittites, and Syrians with horses, which came originally from Lybia; he was also called *Ægeon*, and *Briareus*, and represented like a giant with 50 heads and 100 hands, to signify him with his men in a ship of 50 oars<sup>1</sup>. Thoth the secretary of Osiris was *Mercury*, and was represented with a dog's head, and wings at his cap and feet, and a *Caduceus* in his hand wreathen about with two serpents, to signify a man of craft, and an ambassador who reconciled two contending nations<sup>m</sup>. *Pan* was represented with a pipe and the

and their mother *Iris* or *Astræa* went mad; and thus ended the reign of the gods in Egypt; whence Ovid says,

*Ultima cœlestum terras Astræa reliquit.*

<sup>1</sup> The Cretans affirmed that Neptune was the first man who set out a fleet, having obtained the Praefecture of the sea from his father Saturn. Diod. l. 5. The invention of tall ships with sails is also ascribed to him. Paus. l. 7. c. 21.

<sup>m</sup> The war of the *Gods* and *Giants* in Egypt was very famous. The *Gods* were the great Men of Egypt, and the *Giants* the great Men of Lybia, who had slain *Osiris*, and invaded Egypt. *Atlas*, or *Antæus*, was at the head of the Lybians; Hercules overthrew him several times,

the legs of a goat, to signify a man who delighted in piping and dancing ; he was general of the Ethiopians in Sefac's army, and it was the custom of that people to dance, when they were engaging in battel, and from their skipping they were painted with goat's feet, and were the *Satyrs* of the antients. *Minerva* or *Pallas* commanded the Lybian women, called *Amazons*, in Sefac's army, whence she is painted with a helmet. *Calycopis* the mother of *Æneas*, the daughter of *Otreus* king of Phrygia, and the mistress of Bacchus or Mars, was *Venus*, and was painted in a chariot drawn by two doves, to represent her amorous and lustful. Her husband was *Thoas*<sup>n</sup>, a Cretan worker in metals, whom Rhadamanthus made king of Lemnos<sup>o</sup>; and the great Bacchus being caught in bed with his wife in Phrygia appeased him with wine, and by making him king of Byblus and Cyprus. He was also called *Cinyras*, because of his skill on the harp, for which he was exceedingly beloved by Apollo or Orus. He is the only king celebrated in history for working in metals, and because he made armour for the Egyptians, was by them deified, and had a magnificent temple erected at Memphis to

times, but every time he grew stronger by recruits from Lybia his mother Earth, till Hercules intercepted them, and slew him : and this is the foundation of the fable of *Antæus*, whom Hercules could not destroy, but by holding him up from the ground, and squeezing him to death ; and of the fable of Hercules's conquering *Atlas*, and making him pay tribute out of his *golden Orchard*, the kingdom of Afric. The war was at last composed by the intervention of Mercury.

<sup>n</sup> Hom. Odyss. Θ. v. 268, 292. Hymn. 1, & 2. in Ven. Hesiod. Theog. v. 192.

<sup>o</sup> Diod. l. 5. p. 238.

him,

him, under the name of *Baal-Canaan* or *Vulcan*. His son Gingris being slain by a wild boar, he deified him by the name of *Adonis*. After the death of his wife *Calycopis*, he built <sup>P</sup> temples to her at Paphos and Amathus in Cyprus, and at Byblus in Syria, and instituted priests to her with sacred rites and lustful *Orgia*; whence she became the *Dea Cypria* and the *Dea Syria*, and from temples erected to her in these and other places she was also called *Paphia*, *Amathusia*, *Byblia*, *Cytherea*, *Salaminia*, *Cnidia*, *Erycina*, *Idalia*, &c. From her sailing from Phrygia to the island Cythera, and from thence to be queen of Cyprus, she was said by the Cyprians to be born of the froth of the sea, and was painted sailing upon a Shell. Her three waiting women became the three *Graces*; and the singing women who accompanied Sesostris in his wars in Thrace, were celebrated there by the name of the *Muses*, as were also the daughters of Pierus a Thracian who imitated them.

Thus most of the Heathen gods came originally from Egypt; and 12 of them contained in this distich :

*Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,  
Mercurius, Jovis, Neptunus, Vulcanus, Apollo;*

to whom the Sun, the seven Planets, and the four Elements were dedicated, were called *Dii magni majorum Gentium*, and brought into Greece by Amphictyon the son of Prometheus, the nephew of Sesostris. Yet the Cretan Mythology differed in some things from that of Egypt; for according to the former, Coelus and Terra, or

\* Clem. Alexand. Admonit. ad Gent. p. 10, 21. Apol. l. 3. c. 13. Pind. Pyth. Od. 2. Hesych. in Κιρκηΐδης. Steph. in Αμαθύστη. Strab. l. 16. p. 755.

Uranus and Titæa, were the parents of Saturn and Rhea, and these the parents of Jupiter and Juno: and Saturn was expelled his kingdom, and castrated by his son Jupiter; which fable has no place in the Egyptian Mythology.

To these gods of Egypt, the Greeks added an infinite number of their own. Minos was not only their Jupiter, but he and his brother Rhadamanthus were also the Judges of Hell <sup>q</sup>. They worshipped Danae, the daughter of Acri-sius and Euridice, by the name of *Juno Argiva*: they deified Ceres, her daughter Proserpine, and her daughter's husband Pluto, and made these two King and Queen of hell. They deified also Ino, the daughter of Cadmus, and her son Melicertus, with a multitude of others.

To several of them they instituted solemn games and mysteries. The *Olympic Game of Racing*, to which the *Quinquetium* was afterwards added by Lycurgus, was first instituted by Hercules Idæus at Olympia, a place in Elea upon the confines of Pisa, near the river Alpheus, in memory of the victory there obtained by Jupiter over his father Saturn <sup>r</sup>. Upon the flight of Phryxus and Helle, their father Athamas went mad, and slew his son Learchus: their stepmother Ino, who had been the cause of all this mischief, fearing his resentment, threw her self into the sea with her other son Melicertus; in honour of whom his uncle Sisyphus instituted the *Isthmian games* at Corinth <sup>s</sup>. The *Eleusinia sacra* were instituted with Egyp-

<sup>q</sup> Probably because he was renowned for his justice and power at sea, which the Poets called *Tartarus*.

<sup>r</sup> Pauf. l. 5. c. 7, 13, 14. l. 8. c. 2, 29.

<sup>s</sup> He founded that city about the end of Solomon's reign.

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tian ceremonies, and a sepulchre or temple built at Eleusis in Attica, in honour of Ceres, for her introducing agriculture: And the *Samothracian mysteries* were at the same time instituted in Samothrace to her and her daughter Proserpine, and her daughter's husband Pluto, under the Phœnician names of *Dii Cabiri*, i. e. the Great Gods, *Axieros*, *Axiokersa*, and *Axiokerses*.

Thus have I finished my Abstract of this excellent Work, and am persuaded I need make no apology for having dwelt so long upon it. The usefulness of Chronology, the new and curious manner in which my Author has treated it, together with the considerable Amendments he has made in it, required that his System and the arguments with which his opinions are supported, should be set in as clear a light as possible. This is what I have endeavoured: and indeed, it is all that is necessary to enable those who think for themselves, and whose reason is not blind-folded by prejudice, to answer the unjust and rash cavils of a few forward Critics, which for that reason I did not think worth notice; seeing this, like all Sir Isaac Newton's Works, needs no other Defence than that of being understood.

The great events of Antiquity had long lain like the ruins of some mighty building, demolished by the injuries of time and hid in rubbish, notwithstanding the many attempts made to repair it. But at last we see the noble structure rise, in all its original symmetry, strength and beauty; every material being restored to its ancient and proper place, by the masterly hand of Sir ISAAC NEWTON! a man born to be the

H 2 honour

100 *An Abstract of S<sup>r</sup> I. NEWTON's*

honour of his country, and of human nature it self ; the glory of his own age, and the admiration of all succeeding ones ; born for the universal good and improvement of mankind, to instruct them in the most delightful and useful knowledge, and to correct those errors which were in a manner consecrated by their antiquity, and established by the authority of great names ; who alone has taught us more than all the Philosophers before him ; who has so clearly explained the most secret mysteries of nature and the most perplexing obscurities of history, that he has hardly left us any thing to wonder at but himself ; whose memory, had he lived in ancient Greece or Rome, would have been thought worthy of statues of gold, and the skill of the most cunning Artists ; or rather he would have been ranked among the Gods. But his Name needs no such honours : it is for ever secured by his own works, which are far more glorious and lasting monuments to his praise, than the pride of kingdoms could bestow.





*P O S T S C R I P T.*

FOR the sake of those who are not skilled in Chronology, it may not be improper to subjoin here a method for reducing the years of the most noted Æras to the years before Christ, by which the reductions made in this Abstract may be examined, and those errors corrected that may have escaped my Notice.

The Julian Period began 4713 years before Christ: therefore subtract the given year of the Julian Period from 4714 the first of the Christian Æra, the remainder is the year before Christ.

The death of Solomon happened 979 years before Christ: therefore subtract the given year after the death of Solomon from 979, the remainder is the year before Christ.

The first Olympiad began 776 years before Christ: every Olympiad contained the space of four years: therefore the number less than the number of the given Olympiad must be multiplied by four, and the given year of the given Olympiad added to the product, and the sum of these two subtracted from 777, gives the year before Christ.

The Æra of Nabonassar began on the 26th of February, 747 years before Christ. The year of Nabonassar wanted 5 hours 49 minutes of the Equinoctial

Equinoctial year; and therefore the first day of it went back, or began sooner, about one day in four years, and one whole year in 1460 Julian years: so that 1460 Julian years made 1461 years of Nabonassar. Hence it came to pass that the *Thoth*, or first day of the year of *Nabonassar* 227, begun with the *Julian* year on the *first of January*; and that *Julian* year being *Leap-year*, and so consisting of 366 days, the *Thoth* of the next year 228 of *Nabonassar* begun on the *last of December* in the same year: so that two years of *Nabonassar* begun in one and the same *Julian* year.

Therefore if the *year of Nabonassar given* be not greater than 227, subtract it from 748; if it be, subtract it from 749: the remainder will give the *year before Christ*.

F I N I S.



